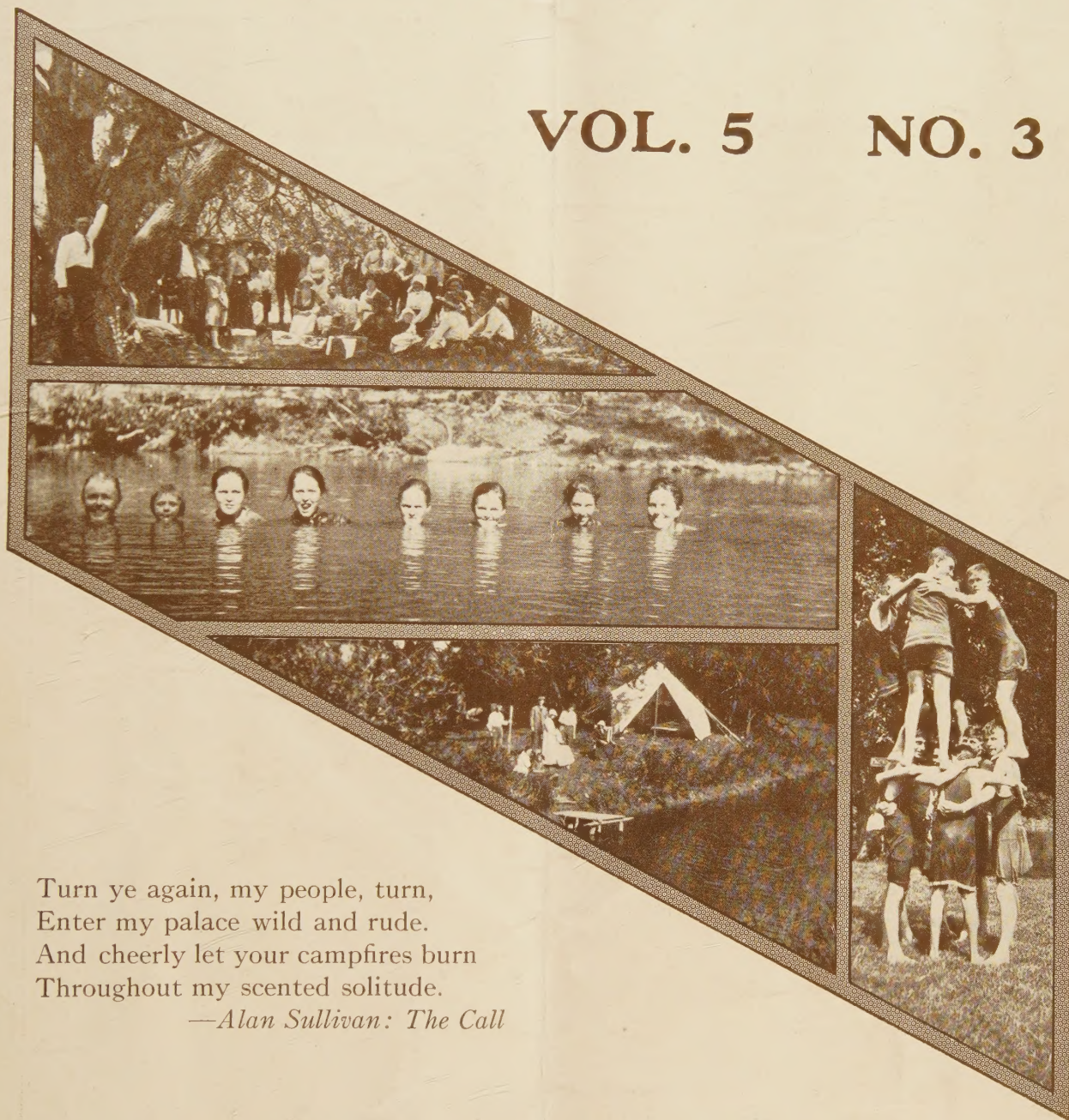


AUGUST, 1923

HOME LANDS

VOL. 5 NO. 3



Turn ye again, my people, turn,
Enter my palace wild and rude.
And cheerly let your campfires burn
Throughout my scented solitude.

—Alan Sullivan: *The Call*

In this issue:

THE STORY OF A LARGER PARISH
A RURAL PREACHER WHOSE BIOGRAPHER WAS COLERIDGE
A TOWN "SOMEWHERE IN NEW YORK" IMPARTIALLY JUDGED

HOME LANDS

CONTENTS FOR AUGUST

| | |
|---|----|
| "THE CHRISTIAN YEAR" IN A COUNTRY PARISH | 1 |
| <i>Wm. L. Bailey</i> | |
| "ONE CITY PAYS ITS DEBT" | 2 |
| <i>W. H. Wilson</i> | |
| SOMEWHERE IN NEW YORK | 4 |
| <i>Edmund deS. Brunner</i> | |
| "UNITS" | 5 |
| <i>Fred Smith</i> | |
| A DAY AT CAMP-MEETING | 6 |
| <i>Bernice Stone</i> | |
| "FOURTEEN POINTS" ON RURAL LIFE | 7 |
| <i>From The Christian Century</i> | |
| THE SUNDAY SCHOOL AT WORK | |
| <i>Department Edited by J. M. Somerndike</i> | |
| GETTING READY FOR RALLY DAY | 8 |
| MISSION SUNDAY SCHOOL WORK FOR EVERY CHURCH | 9 |
| RELIGIOUS EDUCATION | |
| <i>Department Edited by Harold McA. Robinson</i> | |
| OBSERVANCE OF CHILDREN'S WEEK IN THE RURAL CHURCH | 10 |
| <i>Lillian S. Forbes</i> | |
| THINGS THE PASTOR SEES FROM THE PULPIT .. | 11 |
| <i>Quoted from Chas. M. Sheldon</i> | |
| The "Good Farmer" in France | |
| Where Priests Live Long | |
| THE JOURNAL OF A COUNTRY PEDDLER.... | 12 |
| <i>N. Bryllion Fagin</i> | |
| FROM OUR STUDY WINDOW | 13 |
| Setting a Value on the Church In Acknowledgment | |
| OUR BOOKSHELF | 14 |
| WORKERS' FORUM | 16 |

MAXIMS FOR THE MINISTER

(from which he may extract if nothing else a yawn in tribute to their venerable usefulness.)

Alva Agee: "If you want to get anything done you mustn't do it yourself."

A CONFUSION OF DOCTRINES

"Predestination is the thief of time," the pupil defined. And then there was nothing to say but that "Procrastination is one of the fundamental doctrines of the..... Church."

BE SURE THAT YOUR WORK IS NOT JUST FOR EFFECT

A TRAVELER was eating in a stuffy little restaurant one very hot summer day. There were no screens at the windows or the door. The proprietress herself waited on her customers and shooed flies from the table at the same time. Her energetic but vain efforts attracted the attention and roused the sympathy of the traveler, who said:

"Would it not be better to have your windows and doors screened?"

"Well, yes, I s'pose that would help some," replied the woman, after thinking a moment, "but 'twould look mighty lazy like."

IN MATTERS OF COMITY, LOOK TO YOUR MOTIVES

THEY swapped horses with each other last week" stated an acquaintance, "and both say that they are perfectly satisfied."

"Well, how in torment did they both manage to stick each other?" cried the gaunt Missourian.

THAT "PRACTICAL SERMON" MAY DISCOVER STRANGE ALLEYS

A COLORED preacher was denouncing sin: "Bredern and sistern, Ah warns yo' against de sin of shootin' craps! Ah charge yo' against de black rescality of stealin' pullets. But, above all else, Ah admonishes you against de crime of melon stealin'."

A brother in a back seat made an odd sound with his lips, rose and snapped his fingers. Then he sat down again with an abashed look.

"Wherefore, mah friend," said the parson, "does you rar up an' snap yo' fingers when I speaks of melon stealin'?"

"You yes reminds me, pahson," the man in the back seat answered meekly, "where ah lef' mah knife las' night."

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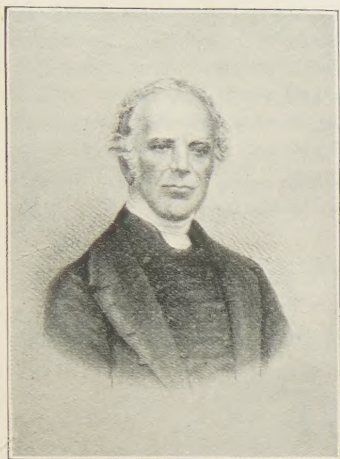
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"THE CHRISTIAN YEAR" IN A COUNTRY PARISH

Wm. L. Bailey



John Keble

ONE of the few "best sellers" among Christian books of the last hundred years has been "*The Christian Year*," of John Keble. In the year of his death it was selling at the rate of 110,000 copies a year. It is the lyric epic of a country parish. In the literature of the Country Church it ranks as do the ancient Hesiod's *Works and Days*; the *Georgics* of Vergil; or Hammerton's *The Sylvan Year*, as interpreters of the spirit of Country Life. It is a book that should be on the li-

brary table of every Country Minister.

It is the fruit of the experiences (in a parish of never more than a thousand souls) of a man whom Coleridge called "the George Herbert of his day." John Keble was a personal friend of Wordsworth and did for the Church what the latter did for the country. They called him "Saint John" in college. The lives of few men better embody the unique spiritual genius of Jesus of Nazareth. His "best seller" was published anonymously to the very end, and the proceeds went into his Church and Parish. Its chief purpose, and the informing spirit of his local work in Hursley as well as in his larger work in the national Church, was "to establish a sober standard of feeling in matters of practical religion." For it was a sermon of his that started the Oxford Movement in England, and gave that Church a new emphasis upon the principles and the Person of Jesus. In the heat of the Tractarian controversies of the day, Keble wielded the greatest influence, but always from the retirement of his village and as "a nightingale on the field of battle."

No other Country Minister has had a College endowed and named for him: Keble College, Oxford, with its doors open to the sons of country parsons, is even more of an honor to the genius of this man than the cenotaph which remembers him in Westminster Abbey.

Yet Newman (afterwards Cardinal) said of Keble: "How can I paint a man who will not sit for his picture." That is the essence of the spirit of John Keble. His was "a life hidden with Christ in God." There are all too few such in our day. He was not a "leader" in any usual sense of that word. Perhaps he remembered the saying of the Master: "Be ye not called 'leaders.'" He was rather a "saint," and his leadership was of the spirit. His soul shines in his face. Wordsworth writes of him:

"Comfort have thou of thy merit,
Kindly unassuming Spirit,
Careless of thy neighborhood
Thou dost show thy pleasant face
On the moor and in the wood,
In the land,—there's not a place,
Howsoever mean it be,
But 'tis good enough for thee."

Another says of him: "He was the most eminently good man in the Church."

Yet there are few names that rank with his in the history of Protestantism in the nineteenth century. His power in affairs was the fruit of his most exalted idea of the Pastoral Office and a noble conception of the Church.

These ideals of Christian work he expressed in and from his Parish of two small villages. He was Pastor there—with a few short breaks, for nearly fifty years. He was the "first man in Oxford of his day," Fellow of Oriel, Tutor, Examiner, later Professor of Poetry, but always Vicar of Hursley. For some time he was a "circuit rider," riding on horseback from Oxford to a curacy.

The thing that drew him out of the academic world was typical of the man. The love of parents, of brothers and sisters, was one of the strongest forces in his life. It led him at least once to abandon marked preferment.

He soon found in a country parish the quiet and the close contact with the lives of the people that enables the soul to grow and a real "gospel" to express itself. We too often forget this in thinking of the merits of a Country Charge. Much of *The Christian Year* is the outgrowth of his first curacy.

In his oration as Professor of Poetry he proclaimed a revolutionary theory. He argued against the theory that "the poor" could not appreciate the beauties of Nature or of Art. "I won't have my poor fellows laughed at," was his quick protest when someone called them "clod-hoppers." He cited their fondness for the place of their birth, and youth, their tender speech about the dead and anxiety to obey their wishes, their half-superstitious forms of reverence.

But as a Christian Pastor he sought to interpret Nature in its spiritual significance for their moral good. He is constantly quoting "*Consider...the lilies of the field (the lily that has become the wheat, by God's Providence and Man's efforts)...the ravens...Lift up your eyes and look upon the open country...*" He seldom describes Nature for its *own* sake, but always for its lesson for Man. He seeks to interpret

"The secret lore of rural things,
The moral of each fleeting cloud and gale,
The whispers from above that haunt the twilight vale."

He pictures Nature as the Censor of Man, who

"Wakes the spectral form of War and Crime,
When Nature sings of Joy and Life alone."

He was never tired of reminding his country-people that they must think with Saint Anthony, "My Book is Nature, and it is always by me, if I want to read the words of God." So it often was with Jesus!

Keble built two new and beautiful churches in his parish, and greatly repaired a third. He did the most regular and untiring duty in Religious Education. He wrote an edition of *The Christian Year* especially for the instruction of children. "The Christian Year everywhere supposes the Church to be in a state of decay," and Keble was most practical in his endeavors to infuse a new spirit into it.

The main staple of his life was the work—the incessant, unsparing, loving work—of a parish minister. One hour every morning in Week-Day Religious Instruction, and two hours in Sunday school. He held daily chapel, seeking to do his people “service” in those difficult days of Agrarian Riots, Reform Acts, Manchester Insurrections, and Tractarianism in religious circles. He even revived an ancient usage and had a special “service” for working and laboring people at 5:30 each morning of the work-days. He specialized in “spiritual advice”—some people were stupid enough to think of it as a “confessional.” He literally “waited” on the sick, and was available for their service at any time. He regarded these forms of social service as a more effective ministry of The Word than the pulpit.

Keble stood strongly against the merely utilitarian and material spirit of the Reform of his day. He had almost as good an opportunity to study Population and Subsistence in his Parish as did the Rev. Thomas Malthus, who has become famous. And his solution was different. He opposed all Relief for able-bodied adults or for children under any circumstances and was instrumental in getting the Poor Law amended to that effect. He favored Emigration and

finally secured the change which permitted parishes to advance money on the security of the Poor Rates for assistance to emigrants. This goes to the very roots of the problem of Poverty.

When there were agrarian riots in his neighborhood he rode out fearlessly and goodnaturefully with the mob, arguing with them and keeping them from serious mischief by his display of humor.

Just as unique was his siding with the farmers as against the laborers by insisting that farmers could and should *pay* only such wages as general business conditions warranted. As a matter of *business*, he held, business principles must be observed. As between man and man, but in no sense as a *right*, he set the example of an almost eccentric generosity.

John Keble influenced and lead his rustics in the same spirit that made his name synonymous with the greatest events in English Protestantism in his day. It was a spirit born of the sense that

“God hath sown and He will reap,
Growth is slow when roots are deep.”

The soil of a Country Parish is a good place to dig in.

“ONE CITY PAYS ITS DEBT”

W. H. Wilson

ALL the people of Warren County, New York, have in two generations either moved into Glens Falls or made it the center of their social life. The wealth of the county has made Glens Falls rich. The early produce of the soil laid the foundation of fortunes now invested in the paper mills. It is proper therefore that Glens Falls should turn its mind and heart toward the country. I know no town where the people look with more affection upon their old homes than Glens Falls families feel when they speak of Warren County.

The Larger Parish work was begun there in 1921 in a survey made at the expense of Dr. John Lyon Caughey of the Presbyterian Church. The first workers were foreign missionaries. Rev. L. S. B. Hadley, now at Hot Springs, North Carolina, who had returned from China for the recovery of his health, began as soon as he was able, to study the rural fields in Warren County and the larger parish work among them. The complete survey, however, was made by Mr. Mason Olcott, who had been in India after graduating from Princeton as an educator. He desired to observe American social conditions while studying for his degree in Columbia University. He presented to the people at Glens Falls and to the Presbytery of Troy an orderly and thorough study of the Larger Parish Work around the city. A little later, Miss Marjorie Patton of the Committee on Social and Religious Surveys made a study of Warren County which has been published in their volume, “The Country Church in Colonial Counties.”

The actual work of the Larger Parish was taken up by Rev. Edmund W. Twichell in 1922 as a part of his duties in the service of the Glens Falls Presbyterian Church. Mr. Twichell spends all of Sunday in the country except for the hours of Sunday school in Glens Falls. He regularly preaches at three points in the country, reaching each one of them each week. He gives regularly one-half of his time to the country and one-half to the work of the Glens Falls Church in which he is Director of Religious Education. His salary is provided by the Glens Falls Church and the Presbytery of Troy, so that the people in the country to whom he ministers are not troubled by the financial problem. It is to them an appeal for pure giving.

CERTAIN great advantages have arisen out of Mr. Twichell's work and the alliance of the big town church with the little churches in the country. First of all it pays the city's debt to the country. It is a gracious thing for the church in a big town enriched with personality and wealth to spread out its activities to the boundary of the trade area. The Glens Falls Church is giving back to the country people an annual interest payment on the substantial capital which their communities gave to the city of Glens Falls.

Another considerable advantage is that as Mr. Twichell's work has extended, the eccentric and ecstatic religious bodies have retreated. There were in the area of the Larger Parish a number of workers who represented irresponsible and vagrant religious societies. Their workers preached at times in the abandoned meeting houses where a few could be gathered to hear them. With the coming of Mr. Twichell, an educated and experienced minister backed by the Glens Falls Church, these well-meaning workers have retreated. They recognize, as the people do in the country, that a responsible religious denomination which provides an educated minister can do more for a country community than an uneducated man and woman who appeal to the emotions and have no purpose beyond.

Another advantage is that this work gives occupation to officers and members of the city church. Not a few of those in the town church have gone out into the country at times and one man and his wife go regularly to maintain the services in a country point. Not the least of the good effects of the Larger Parish of Glens Falls has been that it brings members into the Glens Falls Church. Those who come on confession of faith or by letter join that church as a rule.

Now as to the country fields themselves, the Larger Parish Work has taken in a territory about six miles to the north, five miles to the northeast, six miles to the northwest and calls have come for services from neglected parishes in the west five miles and on the southwest five miles. All of these are in the direct area directly tributary to Glens Falls. The territory to the east is reasonably well served by Methodist rural congregations which have life. But in the area of the

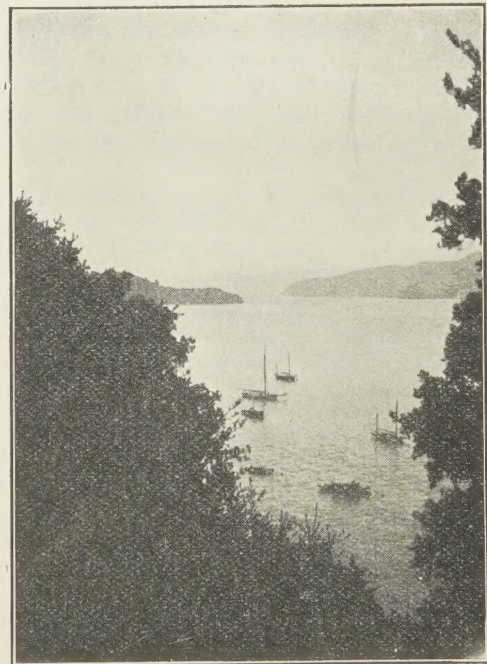
Larger Parish there was no pastor any longer serving the churches which had the following denominational connections: Quaker, Presbyterian, undenominational, Methodist and Baptist. Except for the Presbyterian congregation in this list all had practically expired. Around each meeting house was a small group of devoted but discouraged adherents; but no leaders. Mr. Twichell ministers in each of these places in full loyalty to the denominational group working there but expects them or rather they are themselves determined to give their offerings of money and to add their services, as well as their confessions of faith, to the church which sends him out into the country. Mr. Twichell therefore is strengthening the local congregations loyally; but his people are concentrating upon the Presbyterian Church in Glens Falls. The heartiest good will and a spirit of grateful co-operation seems to pervade the whole territory in which he serves. Dr. Caughey, the pastor of the Glens Falls Church, lends his co-operation and presence when he can help and the steady backing by his congregation is the first cause of the success of the work. The churches thus united are the Bay Road Presbyterian, five miles from Glens Falls; Oneida, one mile from Bay Road, Independent; the "West Mountain Brick," which was Methodist, three miles from Bay Road and five miles from Glens Falls. Also the Stone Church which now has no members, having been built by an Episcopalian, two miles from the Bay Road Church. The White Church, Baptist, is two miles south of "West Mountain Brick." A congregation concerned in this enterprise but off the margins of it is the Grassy Lane School House in the center of a Scotch-Irish settlement whose members are in the Lake George Church, ten miles northwest of Glens Falls. They are served by the Lake George pastor.

Mr. Twichell says that his first problem has been financial. In almost every case these weakened churches have been put to death by inability to handle their small money. The trouble was not dishonesty, but lack of business methods. He has insisted that every Treasurer should have his accounts audited and he has found the Treasurers grateful for this service; which they would not themselves have asked. He has put all financial matters in a good businesslike shape so they run smoothly and everyone is satisfied. Each penny given is handled by two persons and publicly reported each quarter. Mr. Twichell does not stress the envelope system, but takes the gifts as they come and pays attention less to the preferred mode of benevolences than to its business form.

Another part of his business problem has been obviously the care of the buildings of these small congregations. He gives a great deal of attention to the painting of the buildings, the care of the lawns, the up-keep of cemeteries, the building of fences. The day I spent with him he was occupied for many hours in determining for one community the boundaries of the church property. All these things are put in ship-shape order to the great satisfaction of his people. The clearing up of small business confusions has put new life into these little country churches where only a few people live.

Everyone who knows country people knows that they will remain silent under a small abuse. They are likely to be suspicious, but will give no public expression to their suspicion until it attains a proportion of a petty scandal and breaks out in secret accusations. These accusations lead to heart burning and alienation of families and the hopeless division of a community. The center of a good deal of these scandals is not dishonesty, but the clumsy and crude handling of money and property. Mr. Twichell has found that there is an abundance of business ability in men and women in country communities, but very little business experience. This he has been called upon to provide.

THE high objective in his work, of course, is the provision of preaching and services of worship. So far the Larger Parish of Glens Falls has taken no social form except in the provision of the usual dinners and suppers which church societies everywhere do. No play festival or playground work and no purely social work has been done. No health work has begun. Provision for these are in the hands of County agents of agriculture and home-making. The city of Glens Falls is a brilliantly attractive center where the people spend a good deal of their leisure time and get their amusement. The county's excellent roads make the city accessible to all. Mr. Twichell has believed that the Larger Parish work has given them opportunity for the worship of God and for the public meetings in the churches and this he has done with thoroughness and whole-hearted zeal to which his people have responded. But the great attainment in the Glens Falls Larger Parish is bringing together all people who belong together; the marriage of a city with the lands which have enriched it; the union of townsmen and countrymen. This union is perfected by the bank and the big stores, but generally neglected by the church. There is something lacking in the Gospel of the town church that cares nothing for the country about. The greatest thing done by the Glens Falls Presbyterian Church in the Larger Parish services has been a spiritual contribution. It has given to the whole community tokens of its devotion and honor within the Gospel, in that the town and the country are brought together which belong together.



WHO hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

"Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him?"

"For thus hath Jehovah said unto me, I will be still, and I will behold in my dwelling-place, like clear heat in sunshine, like a cloud of dew in the heat of harvest."

"And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land."

SOMEWHERE IN NEW YORK

Edmund de S. Brunner

SOMEWHERE in New York is a village, good to look upon, quiet, contented. Its history stretches back into the eighteenth century. Its prosperity is of long standing. Its original settlers came from New England and traveled no further west from its stern and rocky soil when they reached the fertile acres of this community somewhere in New York. Their descendants have stayed here; some families have furnished leadership to the community for over one hundred and thirty years, and of the 435 family names in a directory published in 1867, one sixth are still represented.

Vicissitudes it has had, of course. Some business failures, some fires; the Civil and the Great wars have left their mark and so today this community is a new old village with many an old cobblestone house and landmark of the past and yet with many a fine modern home standing back from the shady, well-paved streets and approached over the greenest of lawns.

It is a farmer's village this, as it always has been and probably always will be. Farmers are the best patrons of the bank and stores, and they form the largest group in the church membership. Leadership is largely in their hands.

This village then has fine citizens, good roads, beautiful homes, modern conveniences, strong churches, a small park, substantial buildings, a good school. But there is another side to the story. Under the surface, the spirit of the place is conservative, proud, self-satisfied. It is governed by a people who are checked by all sorts of inhibitions, suspicious of progress, jealous of their ease, and who defy any project which means higher taxes to succeed against their opposition.

Thus it was that after the war the memorial to the fallen was neither the library that some desired nor the community house for which the younger people hoped, but a monument and tablet in a very small park.

Business is on a one-man basis. Many of the traders are former retired farmers forced to augment their incomes by the rising costs of these last years but not ambitious for commercial success.

LET it not be thought that these descendants of transplanted New Englanders are false to the traditions of their forefathers. Every good thing that does not require any considerable investment receives their support. The best magazines are to be found on library tables in a number of homes. There are many social clubs, some of which have general culture as their aim. In order to be sure that the program of one was broad enough, the topic for this year has been set as "Men, Women, and Affairs." Some who are on the outside refer to this organization as the "Puff of Wind Club," and such disrespect but indicates that under the surface of its quiet and self-contentment there are degrees of clannishness in this village.

Worst of all, unwittingly the younger element is suppressed. Without age, leadership is all but impossible. In the lodge, in church, in the community as a whole the voice of youth is unheard, but ever and again the steps of youth resound fainter and fainter as they turn cityward.

A farmer's town, we said. And yet even in its relation to the soil that gives it life this village approaches the danger point of stagnation in its desire to maintain things as they are. The farmers raise a crop for canning. The village holds the cannery. Each year factory and farm compete for labor at the same time—the latter to gather—the former

to preserve the same crop. There is no co-operation. The cannery gets the best labor, the farm the rest. Part of each year's crop is contracted for in advance. Last year when contracts had been covered the price was cut to below production cost and many an acre of food rotted on the field. Labor, can, overhead, *even the seasoning per can* cost more than the product that made the cannery possible.

The farmer is beginning to think. He has begun to buy co-operatively and one product he is already selling co-operatively. Like the village he is conservative. He is organizing no more co-operation until those existing prove themselves. But as for the cannery, farmer after farmer will put his acres in hay next year if prices this fall are not above cost. But the village and the cannery are not concerned. There always has been enough produce to can—there always will be.

Change will not be denied, and while this village having eyes, sees not, changes are occurring and right quickly. Foreigners are coming on the land. Industrious, thrifty, with many children to help them in their work, these people are pressing rapidly from the farm tenant to the farm owner stage. Many an American-born farmer is glad to turn over to such a family the battle with the modern economic problems of agriculture which have all but vanquished him. The village awaits him, lures him with its quiet, its shade, its contentment with things as they are.

There is another change. The young people are feeling something of the spirit of the age. A new high school was urgently needed. The school that was good enough for father was quite evidently wearing out. The community shuddered at the cost. The chill of death seemed to overwhelm the project but then the young people organized. They paraded the streets, they sang and talked and cheered for the new school. They interviewed, teased, persuaded, demanded. *They won.*

OF course, there are some churches—five in fact. The people believe in church. Half of them are members.

All but one of the present denominational groups have been at work in the village or its neighborhood for more than a century. The church buildings reflect the colonial ancestry of the people. Two of the churches are largely feminine in their make up, women and girls totalling three-quarters of the membership of one. One church has been wrecked by dissension. It is located near the community cemetery. The church used its driveway, sometimes its lawn. The cemetery used the church's outside water connection. When the cemetery officials resowed the lawn they erected a light wire fence to protect it. The church cut down the fence and turned off its water. Turmoil and tragedy! Doubtless it was an important matter. There have been other battles and leading members have joined another church. Two churches are large—much larger than the average for a village of 1,200 people. One has a fine church auditorium, a service building with many rooms, a most modern equipment. It has work for all age and sex groups. Young people rally to it. The owner of the cannery and the rest of the elite belong to it. Its minister is a vigorous and energetic man. He is community-minded. The base ball club has made him its president. His is "the leading church."

But not the largest. For the foreign born who have come upon the land have added to the membership of the fifth church until now it is larger than any of the others. This

church and the other leading church have helped in the changes that are coming. Both are progressive. There is good feeling among all the congregations. The ministers unite in week-day religious instruction in the public school. There is some interchurch attendance and the people of several of the churches attend the sales and entertainments of all.

The churches, with the exception of the largest, and to a slighter degree the second largest, live very much for the village alone. In summer there are Saturday evening band concerts with dancing on the paved main street. This attracts many a farmer and his family. On one Saturday night three hundred fifty automobiles brought outside families to the village. On Sunday few automobiles are to be seen on the streets. Here and there are outlying neighborhoods conspicuously unreached by any of the churches of the center. It is a good farmer's town, this village, but its churches have not evangelized the farming portion of the community one-third as successfully as they have the incorporated village itself.

So there you have it—a village somewhere in New York. But part of it you haven't, for well over one hundred of its

young people are away from home—earning a living or preparing to do so.

Said one citizen, "Our salvation depends on the return of some of our younger college trained men and women."

Said the county home demonstration agent, "I am seriously considering organizing separate clubs for the younger women so that they can say something in meetings."

The village needs more interest in the young people and more opportunity for them,—a community house or library, a program of social value, to include all groups, a broadening of interest to include the whole community, and not simply the center. It needs to take into account the foreign born. It should experience a baptism of divine discontent with some things as they are. It should know itself, apply its assets to liquidate its liabilities.

Can this happen somewhere in New York?

Well, of course, there are the young people who secured a new high school and there is the minister who is president of the base ball club and there is the incumbent of the largest church who unites with his fellow ministers in week-day religious education and—there are the foreign born.

"UNITS"

Fred Smith

IT was the day of the "retreat." With a zestful air the minister alighted from the train. In a country where the towns are few and far apart it was not often that he had the chance to meet with his brethren for common and communal fellowship. But alas for the dreams of men who live in the sparsely populated areas of "these United States." Half of the ministers who were expected to be present were not on hand, and what was expected to make a baker's dozen could now be counted on the fingers of one hand, not counting the thumb as a digit. To fill up the void one of the disappointed divines suggested to the resident pastor that he might do well to send an invitation to the pastors of the other denominational churches in the town, of which there were three or four. "The other ministers!" ejaculated the addressed brother, "man, why don't you know that every minister here is a unit!" The first speaking minister thought that the answer savored somewhat of New Testament language in an unusual sense. And in the clarification of his misunderstanding he received food for thought.

So that is what some ministers are: units. This is the new monasticism. Had he not read somewhere in one of Watkinson's sermons that "at the bottom of monasticism is a real selfishness?" And so logic leapt easily from one thought to another. Could it be that the segregated minister of modern times was the analogue of the ancient monk? To propose the analogy was to see the likeness. And again reverting to the New Testament he found that the measure of relationship between the "unit" and the eunuch was a difference of contrast, for one was a "unit" for the church's sake, but the other was a eunuch for the sake of the Kingdom of God. And between these two we have the gulf that separates selfishness from sacrifice; small-mindedness from spirituality. For no man, having taken upon himself the name of Christian and the burden of Christ's evangel, can afford to live a unitary life. He is henceforth called to live the unified life.

In the ritual of our churches we announce this Sunday by Sunday. Following the minister the congregations of the segregated churches solemnly declare that they "believe in

the Holy Catholic Church, and in the communion of saints." With no touch of cynicism but rather with a feeling of sadness we have to say that this is very significant but not very spiritual. I have read somewhere of the noble Petrarch who spoke so wonderfully of the love of all people as a necessity of life, but who for twenty years or more refused hostage to his own daughter. Can it be that the people in the church in the next block are not "saints" and therefore are outside the boundary of the creed! We know not, but this one thing is true, that the minister who officiates in Block One without knowing the name of the minister in Block Two has evidently not discerned the elementary principle that the ethics of neighborliness have relation to space as well as to spirituality.

So long have we been accustomed to this state of affairs that many unthinking ministers are ready to take the stand in defence of these things. I confess to a tickling of my humor when, in speaking to some people who have seen somewhat of the anomaly of this state of affairs without seeking to cure it, they say to me: "Well, we are all going to the same place." Exactly, but will someone please page me as to its name! Somehow the idea will not down that where a community is overchurched we inevitably amalgamize our Christianity with our churchianity, and the resultant product is not the "real thing." The very fact of this state of affairs prevents us from fully communizing a community. In our separate churches we may be saving souls, but we are also seaming the community; seaming it with walls of creed, of ignorance, and of prejudice. We have divorced the Christian spirit from the community life. And I find no scriptural warrant for such a divorce.

Were these things the only ones on the horizon of our vision then would we have great cause to be down-hearted. But the trend of the times is with us. "The stars in their courses are fighting for us." Or to phrase this truth more literally we can say that in the economic life of society it is being increasingly recognized that we are interdependent one upon the other. Industrialism is one great sermon on Co-operation. Where Shakespeare found "sermons in stones"

we now can find them in shops. In the realm of international politics also it is becoming increasingly evident to the discerning mind that the old time isolationist doctrine will soon be

"a dead fact

Stranded on the shores of the oblivious years."

While in the familiar field of theology the impact of psychology and sociology has made it imperative that we think of man as a social being. We are bound together in the bundle of life.

The days are ripe for the doctrine of a communified church. In making the transition from the unitary life to the unified life we need to have a care that the bridge that we build will not sag as the people of God march across.

There have been communities in which attempts at federation have failed. And the failure is almost always due to the lack of education in this matter. In a nearby local paper which I happened to pick up recently I saw this significant notice. "Owing to the present financial stringency the M—s and the P—s are considering the advisability of union. When times are improved they will then be able to again engage their own pastors." That is what I mean by union on a shifting foundation. Instead of spirituality being the animating cause of union, it was "stringency." It was a matter of finance rather than faith. The Community Church that is to stand and progress must, however, have a firmer foundation than that of mere convenience, it must be built on nothing less than Christianity. This is the law of the unified life.

A DAY AT CAMP-MEETING

Bernice Stone

THE first Sunday in August and camp-meeting day in Georgia! The morning dawns clear and warm, the sun smiles guilelessly with no hint of the rain which seems inevitable at Sunday camp-meeting. As the first service is at nine o'clock, the family is up with the sun—it is Father's boast that he has not missed this service for years. The girls come out sleepy-eyed to help Mother pack the big lunch baskets, and by seven o'clock everything is ready.

Father is the first one dressed, looking like a minister in his black suit. "Hurry up!" he calls, "don't take so long to primp! Mr. Brown has passed and I see the Jones car coming!"

In her second best silk, with her face flushed and the powder too heavy in spots but beaming and kind, Mother bustles around seeing to the others' needs and hunting umbrellas and wraps; preparedness is her motto always.

Giving a last pat to his new tie and flecking a bit of dust from his shoes, Big Brother comes out, drives the car around to the front, and begins to honk.

The girls and their guests—August in the country always means "company"—are the last to come out, fresh as roses in their new summer dresses, their faces eagerly expectant, —and we're off!

Our way lies through cool woods, up long hills, through damp, swampy places, over lazy brooks, past young thickets of pine trees with a fascinating play of shadows on the carpet beneath, past thriving fields of cotton and corn and past fields not so promising.

We are not the only ones on the way to camp-meeting. The dust is raised by other automobiles before us, and the rumble of wagons and honking of horns sounds behind us. Now sporty young men dash by in yellow and blue automobiles, leaving the pungent odor of gasoline in their wake; now two timid old ladies drive into the road just ahead, riding in an old family heirloom of a buggy, seat high and commodious, and driving a meek, stocky white horse at a modest trot. At big houses and little two-room houses along the way, we see conveyances waiting in the yards and catch the flutter of pink ribbons and white dresses in the doorways.

At last we are confronted by a hill, higher, steeper and redder than any previous. In the distance the cheerful, prolonged bray of a mule is heard, that obliging trumpeter of country districts, guiding strangers to places of public gatherings, and we know that we are nearing our destination.

Reaching the top of the hill, we get our first glimpse of the camp-ground and sit up with quickened interest. The girls begin to straighten hats and powder noses.

"Such a lovely view!" exclaims one of the guests, looking down on green meadows and fields and gently sloping uplands bounded by a semicircle of low hills. In the center of the valley the white church can be seen with the darklooking tents clustered around it—the so-called tents are small frame houses, each with two small rooms and narrow hall between. The floor is covered with straw and the beds are built-in bunks covered with straw. Many families bring their supplies and live in these houses during the week of camp-meeting.

Early as it is when we arrive, the place is alive with people. The first service has not begun, so we stop at the tent of a neighbor.

For years it has been the duty of the man in whose tent we have stopped to ring the bell for services. In a few minutes he looks at his huge watch and drawls, "Well, it's about time to rattle," and limps off. He is a peculiar old fellow, one of those chronic backsliders common in Methodist circles, the thermometer of whose religion goes up to 100 in summer during protracted meetings but falls very low during the winter months. The frivolous minded can't help thinking how distressing it would be for any disaster to befall him in one of his "downs."

Leisurely we take our way to the large, open arbor, a dense thicket of brush close-matted against rain, where services are held, stopping to speak to old friends and meeting new ones. Aside from its religious value, the summer camp-meeting has been quite a social factor in the lives of people living in the rural communities. There are sometimes three or four camp-grounds within a radius of fifteen miles, with meetings held at different times. People travel many miles to attend these meetings, and many pleasant friendships are formed, more cordial relations are established between the town and country people, and it is a great time for Cupid.

The floor of the arbor is covered with straw. People begin to gather in from all directions. The preachers come in ones and twos from their tent. The choir assembles on the raised platform, fresh, white-clad girls with their prettiness brought out in vivid relief against the sober background formed by the sterner sex. The preacher of the morning arrives and takes his place, and we settle ourselves as comfortably as possible on the low, backless benches, and prepare to be "edified." In spite of the heat and the occasional cries of a fretful baby, we really enjoy the service. The best singers in the county are represented, and the best preachers are brought together at camp-meeting; on rare occasions, the Bishop himself favors us with his presence.

After the service, there is a general start for the spring at the foot of the hill. The spot is picturesque, the water pure and cold as it bubbles up from between two large rocks. The climb back is fun to the children and young couples, but the fat man laboring up the walk, stopping every little while to mop his brow, and the fat lady not far behind, puffing and blowing, are not having such a good time.

At eleven o'clock, the preacher's voice once more rolls out over the grounds. Appetizing odors from the tents and fleeting glimpses of black faces and turbaned heads indicate busy preparations for the coming feast. Under the arbor, Father is seated close to the front, not missing a word. But sad to say, the sultry heat has been too much for the girls, and they have slipped away to join one of the merry groups under the trees some distance from the arbor.

Dinner time at last! More groups are formed under the trees; white cloths are spread and baskets yield up their dainties, while the people in the tents gather around their heavily laden tables.

The afternoon is a repetition of the morning with the exception of the anticipated camp-meeting shower. With the first drop of rain there is a rush for the arbor and hospitable tents. Every dry space in the leaking tents is filled; umbrellas are raised to protect high-piled stacks of hats. The straw smells damp and musty, we wish we hadn't come, we wonder disconsolately if it will rain all the afternoon, and just as we are picturing our slushy trip back to the automobile, the sun shines out and the day is saved.

Perhaps the most pleasant part of the day are the hours between the afternoon and evening services, when the young people are promenading the grounds or sitting in cars and buggies while the older people sit in quiet contentment in the doors of their tents. Under the established code of good behaviour, this is the only hour of the day in which the young people are allowed to leave the grounds for a drive or any little pleasure excursion. The older ones don't think of wanting to leave.

The evening service is preceded by an "experience" meeting. As a rule, only the tent-holders take part in this. Many of the testimonies are sincere, straightforward and simple. But among those who talk are some eccentric characters. The modern Goliath in the corner, with dark skin, black hair and deep-chested voice, is one of these. He is always happy, always good, always ready to shout, but he is not in good repute with the men. They say his peck of corn is not a peck when they buy it.

Evening services over, we ride home in the moonlight, a very subdued family, each busy with his own thoughts. Father is thinking about the good messages he has heard—he has attended every service; Mother is feeling tired but thankful that the day has been a success and nobody hurt; the girls are dreaming about a handsome face and a smile or a tender word spoken at parting; and Big Brother—he is probably thinking about nothing at all as he drives.

"FOURTEEN POINTS" ON RURAL LIFE

ONE of the most constructive documents ever emanating from the leaders of the Methodist Episcopal Church has just come from the offices of the committee on conservation and advance. A committee on rural life headed by Bishop E. L. Waldorf, and composed of five bishops and five leaders of rural life, has made a careful study of present rural conditions as they affect the life of the church. The Methodist church has a very large rural population and it has more first-hand contacts with agriculture than with metropolitan industries. This is true of other denominations as well, but never before has a denomination so completely acknowledged its social responsibility to rural America.

The following are the fourteen points:

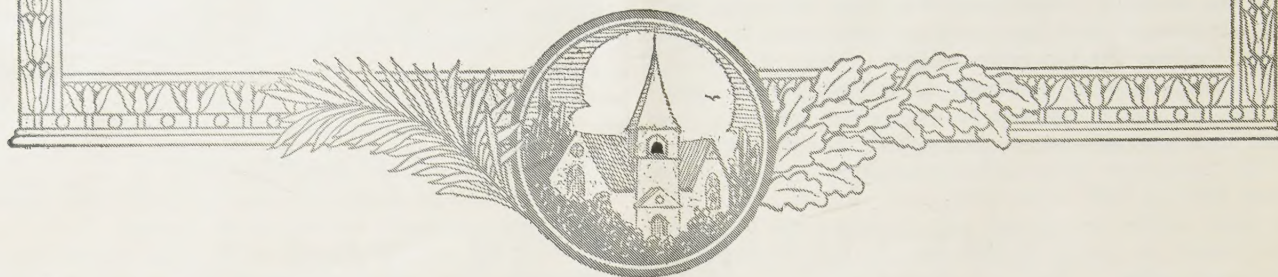
1. That the church should co-operate with other agencies in developing economic welfare of the farmer.
2. That the Federal Council of Churches should organize a committee to co-operate with other agencies in the solution of national problems affecting rural life generally, such as the tenancy problem and the transient labor situation.
3. That the church should encourage the co-operative movement among farmers as in harmony with the highest ideals of Christian brotherhood.
4. That the health program of the church should be expanded to include public health nursing service for rural people.
5. That the natural resources of the soil should be conserved as a racial patrimony.
6. That the church should provide building and equipment for the social and recreational welfare of our young people, and should carry on a program designed to Christianize all of life.
7. That local churches rendering community service should have larger denominational affiliations. The independent community church has not been justified by experience.
8. The renewal of religious worship in the home is urged as fundamental in a Christian civilization.
9. That interdenominational adjustments be made to eliminate duplications of religious effort and to assure to every rural family definite pastoral care.
10. Shift of leading rural pastors to urban centers is deplored. As a remedy for the discrepancy between urban and rural pastorates the church should (a) assist in increasing the economic resources of the parish; (b) enlarge the geographical area of the parish, and provide transportation maintenance; (c) increase the scope of pastoral service.
11. The policy of establishing directorships of rural extension service in connection with Methodist educational institutions is approved and it is recommended that special courses on rural church and community life be established in connection with Wesley foundations at agricultural colleges.
12. That the program of religious education, including Sunday schools, vacation Bible schools and week-day religious instruction under trained leadership be extended to include the weakest, most distant country church.
13. That the "enlarged parish plan," which includes the joining of several small churches geographically related with some larger central church and the carrying on of a unified program with adequate assistance, be considered a solution to the rural church problems in many communities.
14. The county plan of organization of all religious forces is recommended. A central county council of religion supported from the budgets of co-operating churches is recommended as more efficient than several independent specialized religious agencies privately supported.

—From *The Christian Century*



THE SUNDAY SCHOOL AT WORK

Department Edited by J. M. Somerndike



GETTING READY FOR RALLY DAY

PLANS should be made during August for the observance of the Autumn rally. The date may be set to suit the local conditions, although the majority of schools select either the last Sunday of September or the first or second Sunday in October. The date is not the important factor, however. The question which every Superintendent should very seriously consider, in conference with the other officers and the teachers, is that of making the Rally Day service a real and enthusiastic gathering of the entire enrollment of the school, 100 per cent strong, and the agreement upon a program of advanced work to be undertaken during the year.

PERFECT ATTENDANCE

VARIOUS methods have been found effective in securing not merely a "record attendance" on Rally Day, but a report of "perfect attendance" from every class, and this should be the goal toward which every school aims. It should be repeatedly announced and advertised for several weeks previous to Rally Day that the school is embarking upon an effort of this kind. Get the interest of the church and the community aroused. Every class should be urged to report every member present on Rally Day, or to be able to present a valid reason for any who are unavoidably absent. Most effective of all methods is the visit of the teacher. This is one of the functions of the Sunday school teacher which is more frequently neglected than any other. In thousands of instances the parents and teachers are not acquainted. The teacher who is utterly ignorant of the environment of the pupils cannot possibly hope to win their confidence and love, or to represent Christ in a way that will draw them to Him. It is useless also for us to mourn about the lack of co-operation upon the part of parents with the Sunday school teacher while such conditions exist. The parents are not wholly to blame, because we have not taken them into our confidence or shown sufficient interest in their children to visit them and talk with them about the things which the school aims to accomplish and develop their interest to such an extent that their influence and authority may be counted upon to support our efforts. Let every teacher visit the pupils during the week previous to Rally Day with the special object of securing perfect attendance of all the members of the class.

Post card invitations are helpful and should be used in addition to other publicity methods, as a final reminder. Many schools make the mistake of depending entirely upon the post card invitation or announcement mailed during the

week before Rally Sunday, and of course they are disappointed with the response. Local newspapers, posters, window cards, visitation and other publicity should be given before the final call in the form of the invitation post card. One Sunday school obtained good results by having a slide exhibited every evening at the moving picture theatre, containing an attractive announcement of the Rally Day service.

THE PROGRAM

THE Rally Day program must be attractive and interesting. An order of service containing songs and responsive readings has been prepared by the Board of Publication and Sabbath School Work and may be obtained in the quantity desired for each school, free of charge, upon application to the Board's office, Witherspoon Building, Philadelphia, Pa. In addition to this each school should arrange for special exercises by the various departments, such as Scripture memory drills, songs, recitations of Psalms, etc., exhibiting the distinctive character of work being done by each. It is not necessary to have an address by a special speaker who is invited especially for this occasion. If the program is well arranged it will be lengthy enough without a formal address. Rally Day should be a home-gathering day, a family conference when we talk together about the things we are going to do to make the school better, making personal pledges of faithfulness and loyalty and gaining new strength and inspiration for our tasks. The addresses should be informal and should be made by the pastor and superintendent. It is not a time to talk in general terms about what *should be done*, but there should be definite and detailed announcements of plans which the officers and teachers have *decided to put into operation* during the weeks following Rally Day. Otherwise the impetus which such a service ought to give to the work will be lost.

SUNDAY SCHOOL ADVANCE

WHAT are you going to propose to your officers and teachers as their program of advance for this year? The superintendent who is a real leader of his forces must have something definite to present, as he looks over his school and compares it with the efficiency standards. Is the school properly graded and is the graded form of organization strictly maintained? Do you have annual promotion exercises with certificates awarded? Has teacher training been introduced into the school as a special course? Have the men and women of the church been enlisted in

Bible study as members of adult Bible classes? Are you maintaining a live Home Department, and are all the babies entered upon a Cradle Roll? Is the Sunday school meeting its responsibility to the community by carrying on a continuous campaign for new members, or are there any families of immigrants or other neglected ones adjacent to your parish for whom your school may organize and maintain a mission Sunday school? Is the average attendance as high as it ought to be?

These and many other questions may be considered as a basis for the adoption of such plans as will bring the school

up to a higher rating not only in organization, but in the morale of its workers and pupils.

Finally we should all resolve, workers and pupils alike, to put more earnestness and consecration into this great work of soul-winning and soul-training. The Sunday school is the Church's only hope of developing a generation of men and women whose lives are shaped by an understanding of and an obedience to God's Word. Can we give it less than our best? May not the keynote of our Rally Day services this year be consecration, fidelity and zeal for Christ's kingdom?

MISSION SUNDAY SCHOOL WORK FOR EVERY CHURCH

NOTE—The Presbyterian Department of Sabbath School Missions stands ready to assist any church or Sunday school desiring to engage in mission Sunday school work in response to this call. Further suggestions will gladly be given and correspondence is invited.

TOO long we have been content to look upon mission Sunday school work as a task which can only be performed by a Sunday school Missionary—a man trained, equipped and supported for this special service. Never shall we as a Church be able to overtake our reasonable share of the task of winning the twelve millions of unreached children with the Sunday school, until every church realizes its responsibility for the children in the regions adjacent to its own parish, and is willing to assign an adequate detachment of its working force to this special service. Hundreds of church members would gladly enlist in the work of conducting and teaching mission Sunday schools if the need were presented to them as an opportunity for rendering helpful service to the church, and if the spiritual condition of the neglected children were brought forcefully to their attention. The automobile could be made to serve a sacred purpose on God's holy day, by being used to carry the workers out to the outlying school houses, chapels, or public halls, where mission schools could be maintained.

The town church would not be called upon to bear any additional burden of expense, except in some cases where it might be necessary at first to provide the rent of a room, for the schoolhouse is usually available. Lesson helps are furnished without charge to mission schools for the first six months, after which a school is usually able to meet this expense out of its own treasury.

In many cases the school would be small, but that is not an obstacle to effective work. Even though it may not be possible to gather more than twenty-five or thirty pupils, the task of maintaining a Sunday school for even that small number would be no less important than to conduct a school whose membership reaches into the hundreds. Out of some of the smallest schools in the most unpromising places have come men and women who have accomplished wondrous things in the Kingdom's service.

A social contact with the town church could be developed through social gatherings held at stated periods, to which the families represented in these out-stations could be invited. The pastor would become acquainted with them, and their prejudices would disappear as they begin to look upon him as *their* pastor. Occasional Sunday school rallies could be held in the town church, and the members of the mission schools could be transported by automobiles to attend such gatherings for mutual acquaintance and inspiration. The pastor could arrange to provide occasional or regular preaching services at one or more points where mission schools are being maintained, thus multiplying his influence many-fold.

THE possibilities of such work are boundless. The benefits are immeasurable. Scores of churches whose eyes have been opened to such opportunities have found new blessing and power; and in many cases it has solved the problem of self-support, for as these outlying families begin to appreciate the privileges which have thus been brought within their reach, they are glad to share, often with unusual liberality, in supporting the institution which has been willing to minister freely to their necessities.

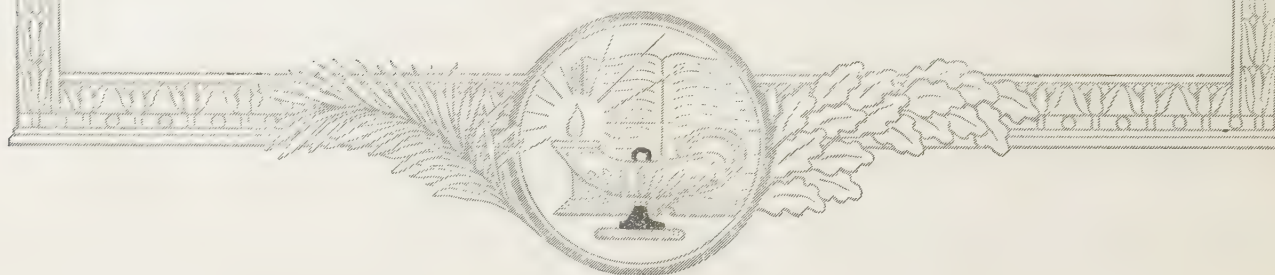
This is a work which should commend itself in a special way to Adult Bible Classes, and Young People's Societies. They could readily provide the necessary leadership. After consultation with the pastor a careful survey and canvass of the situation should be made, and plans set in motion to organize one school, to be followed by others, as opportunity is presented. The Young People's Society of a church in a large western city conducted twelve mission Sunday schools in outlying communities. At the regular young people's meeting, each Sunday, reports were presented from these schools. The interest grew to such an extent, and the work developed so many opportunities for service, that it became necessary to form a second organization to meet the situation. Every aspect of church life was quickened; the missionary spirit was developed to a marvelous degree, and the church grew in membership and influence. Such has been the experience of every church that has seen the vision of Christlike service presented in this form of missionary endeavor.

Not the least of the advantages of such work is that it is the most effective method of preventing the "over-churching" of small communities and neighborhoods. The mission Sunday school, fostered by the town church as an out-station, is able fully to meet the community needs if properly and wisely conducted. The field is then occupied, and under such circumstances no denomination, however aggressive, would care openly to violate the spirit of comity by attempting to establish a rival organization either of a Sunday school or church. The mission school is not necessarily obliged to be a Presbyterian school, for instance, in order to be taken under the care of a Presbyterian church. Doubtless it will minister to many families who may have predilections in favor of other denominations. Let it be known as a "Bible School" and in due time denominational prejudices and preferences will disappear in the zeal for that which ministers to the community's moral and spiritual welfare.

Our churches are being called upon to move out into larger areas of Christian service; we must gird ourselves for a mightier warfare against the forces of sin and realize the responsibility which we have assumed in enlisting under His banner giving ourselves unstintingly to His service. Yonder is the multitude upon which He looks with compassion "because they are as sheep having no shepherd." We have his gracious promises that cannot fail. Dare we hesitate in the face of such a challenge?

RELIGIOUS EDUCATION

Department Edited by Harold McA. Robinson, D.D.



OBSERVANCE OF CHILDREN'S WEEK IN THE RURAL CHURCH

Lilian S. Forbes

I. WHAT CHILDREN'S WEEK IS

THE farmer who would improve his stock and his crops reads diligently the best periodicals he can find in order that he may increase his possessions and assist in the great task of feeding the world. The poultry journals and the columns on gardening and canning and preserving are read no less eagerly by his wife, often because she wants to win a premium at the County Fair. Playing about their feet, or working in garden or on the farm, are the children whom they have brought into the world, children for whose physical, mental and spiritual welfare they are responsible, children for whom no premium is offered at the Fair, but children who must take their places as helpers or hinderers in the progress of the human race. Children's Week is a call to every parent to give at least this one brief period of the year to the consideration of the kind of influence the fathers and mothers in the home, the grown-ups in church and Sunday-school, and the men and women in the community are exercising over the lives of the children. The church and the home are called into close co-operation for this intensive study. During this week the Sunday school teachers are asked to visit the homes of their pupils for the purpose of talking over with the parents the best methods of giving the religious instruction that will help their children to become leaders in the forward movement of the race. The Parents' Meeting follows this visitation.

II. TIME

SOME time within the month of October, preferably the week of 14-21. Each church should decide upon the week best suited to its needs. Rural churches that have once-a-month preaching might find it profitable to give the whole of that preaching day to the discussion and study of the subjects suggested for Children's Week. This matter, however, must be determined by the local church in such a way as to guarantee the co-operation of all officers and workers.

III. TWO COMMITTEES

AT least one month before the observance of Children's Week two committees should be appointed with power to act. The *Committee on Publicity and Arrangements* should run a brief "newsy" ad of the Parents' Meeting in the county paper. It should post, on trees or fences along the public roads leading to the church, placards announcing Children's Week, the slogan, the date of the Parents' Meeting and the name of the church where it is to be held. It should

make every necessary arrangement if there is to be an all-day meeting. It should provide for the care of little children in a near-by home. It should see that the church is clean, in order, with fires laid if there is possibility of cold weather. It should make the church beautiful with God's autumn flowers and leaves,—even fruits and vegetables may be used. It should secure conveyances for parents who could not otherwise attend.

The other committee is the *Committee on Program*. This committee plans for the week-day visitation in the homes where little children are. If possible, the teachers should, after prayer, visit the homes of the children they teach. If these are too widely scattered the homes should be so assigned as to have each home that is represented in the school visited by some teacher during the week. This visit is intended, first, to find out the attitude of the parents toward the church, the school, the lessons, and to awaken an intelligent interest in what the school is trying to do for the children. Such matters as punctuality, regularity and lesson study could be stressed. A second object of this visit is to urge the fathers and mothers to attend the Parents' Meeting. This committee also selects the speakers and music for the Parents' Meeting. Outstanding Christian parents and citizens should be induced to speak on subjects assigned.

IV. PROGRAM FOR PARENTS' MEETING

Prayer by the pastor of the church or by the superintendent.
Song of Praise—O Worship the King.

Scripture—Deut. 6:1-9.

Hymn—"A Charge to Keep I Have."

Address (15 minutes)—The Parent and the Child. (See Talking Points 1).

Prayer for Parents.

Address (15 minutes)—Teaching Respect for God's House. (See Talking Points 2.)

Hymn—"I Love Thy Church, O God."

Address (15 minutes)—Good Citizens. (See Talking Points 3.)

Solo—"O Son of Man," "Thou Madest Known," or "Somebody Did a Golden Deed."

Talks—(Three-Minute) Chairman of Program Committee in charge.

Three-Minute Talks from the floor on what can we do to make the home, the church, and the community a better place for our children?

Closing Hymn—"O Jesus, I have Promised."

Benediction.

V. TALKING POINTS OR SUGGESTIONS FOR USE OF SPEAKERS

1. *The Parent and the Child*

IN the Scripture read this day from Deut. 6:1-9, God places the responsibility for the home training of children upon the father. He is the one who is to teach his sons that which he himself has learned from God. The mother, too, has her part in the teaching of the little child, for Paul in his second letter to Timothy says: "Having been reminded of the unfeigned faith that is in thee: which dwelt first in thy grandmother Lois, and thy mother Eunice. . . abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

There is likewise the child's duty to parent. God lovingly links a beautiful promise to the command which he gave to children concerning the duty of obedience to parents. All have known its words from childhood's day—"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." Paul calls our attention to the fact that it is the first commandment with promise and he interprets it thus, "Children, obey your parents in the Lord."

There is one fundamental question that every parent must answer, and answer in the affirmative if this God-entrusted authority is to be realized. "Am I in my life and character, in my teaching and conversation, in my attitude toward things that are vital, one whom my children can honor? Can it be said of me, 'And the glory of children are their fathers?' Then, and only then, may I have the full assurance that I am exercising God-given authority."

2. *Teaching Respect for God's House*

THE speaker on this topic will find sufficient speaking points if he will visit the church building on a day when there is no meeting in progress. Before he goes let him read from God's Word the following:

Psalm 84:1.
Psalm 26:8.
2 Chron. 20:9b.
Matt. 21:13a.
Psalm 100:4.

At the Parents' Meeting let him tell of the things he found, such as broken furniture or window glass, cobwebs, torn Bibles and song books on benches, that would not speak to a child of the honor and beauty and glory of God. Let him suggest to the people how the name of God may be honored before their children by taking proper care of the house where the children gather to learn about God and his Son, Jesus Christ. Let him urge that a committee be appointed to make God's house a place where

"..... over its fresh, pure beauty
There broods a tender peace,
A hush, not of silence merely,
But of prayers that just have ceased."

3. *Good Citizens*

THE speaker should think of the qualities that make a good citizen: virtue, honor, truth, respect for authority, regard for the rights of others, leadership in those things which will make the community a better place in which to live. Urge that each study his own life and see if it stands for these things, for it is in the home that these great qualities must begin. The discipline of the home life is the foundation of good citizenship. The day school should be the best possible and the authority of the teacher should be respected and upheld. The children should think of their teacher as a friend and helper.

The parents who make the day school what it ought to be and who uphold the authority of the teachers; the parents who help to make the life of the community better and support its laws and show respect to those in authority; the parents who acquaint themselves with what the government is seeking to do for the children of the nation and who co-operate in its plans; the parents who are themselves good citizens—these are the makers of good citizens for the world of to-morrow.

THINGS THE PASTOR SEES FROM THE PULPIT

Some folks coming in punctually late.

Others always in the same place where they seem to belong.

Strangers without any hymn books and no one offering them any.

When the offering baskets are passed, some folks look at them as if they had never seen them before, and wondered what they were.

There are faces that it is a benediction to look at, and a few, only a few, that seem to be mourning over the money they lost yesterday.

Once in a while a man, now and then a woman, who seems to be asleep, but appearances are deceptive.

Folks he has baptized and married, and laughed with and cried with. He does not always see them distinctly.

And many other things he sees from the pulpit; let us hope that most of the things he sees help him to preach when he rises to give his message.—
Charles M. Sheldon.

THE "GOOD FARMER" IN FRANCE

FARMERS to the number of 287 have recently been decorated by the minister of agriculture as "good farmers," descending from families which have tilled the soil for more than a hundred years.

One of these men, Mathurin Desbois, aged 83, has farmed 160 acres for sixty years, using land that his father tilled in 1793. He has raised seven children.

Another is Mitchel Botte of Basville, department of Creuse, who works the farm owned by his family in 1420, 72 years before the discovery of America.

Jean Guais, one of the best farmers of the department of the Maine-et-Loire, runs a farm that was owned by his family six centuries ago.—*N. Y. Tribune*

WHERE PRIESTS LIVE LONG

THE village of Aze, near Chateau Gontier, boasts a record for the longevity of its priests. In the last 200 years the local church has had only five cures.

By a coincidence March, 1723, and 1923 marked the death of the village spiritual leaders. The priest appointed in 1723 served forty-three years. His successor served only twenty-five years, dying prematurely of starvation in prison during the Revolution.

The next priest served interruptedly for forty-one years and steadily for thirty-one years. The following held his office forty-one years and the last fifty-one years.

—*N. Y. Times*

THE JOURNAL OF A COUNTRY PEDDLER

N. Bryllion Fagin



FUNNY thing this world. We always envy the other fellow and the other fellow always envies us. Is there much to the life of a country peddler? Yet I quite often come across a farmer, leading a happy and peaceful existence on the bosom of nature, who would be willing to exchange lots with me. At least he says so—I don't know whether he really would do it if the chance were offered him. But at any rate, the wish is there, and it's mostly a foolish wish, born of ignorance of the other fellow's lot.

Many a time I talk into my complacent Nellie's ear: "Ain't men foolish? They never know how well off they are!" And Nellie blinks her agreement with me. Then we continue on our journey, incidentally to find further proof of my simple statement. We come to some picturesque farm places and I bargain and dicker and listen to the farmer's complaints. And there are many complaints. I sympathize with these hardworking folk but I find it difficult often to repress a knowing smile. I have heard such talk many times before and it isn't half as serious as it appears to be.

Let me tell you this little story, for instance. It's interesting, even if I do say so myself. Recently I was buying live stock from a seemingly well-to-do farmer.

"You have a mighty nice place here!" I complimented the man.

"Yes," he admitted, but only a kind of half-heartedly. I took courage and said:

"You don't seem any over-happy about it. Is anything wrong?"

"No. Nothing," he answered, "except that it is much too distant from town."

"You own a motor truck, I see," I continued, indicating the vehicle. "With that you ought to make town with your stuff in no time."

"It isn't that," he objected. "It's the town atmosphere, the social life, amusement, recreation. I really don't care so much myself, but women folk and children are different. They are never satisfied. They crave excitement. Movies is what they want."

Here I smiled. I had listened to similar complaints before and knew just where the trouble was. I sized up the man before me. He did not look like a dunce but he didn't understand. I launched out carefully:

"And you blame them of course!"

He didn't answer. I took his silence as an admission and continued:

"But why should you? Funny how most people expect farmers' wives and children to be different from the rest of us. Why shouldn't they want a little excitement once in a while? Why shouldn't they want to go to a movie show sometimes? Don't they work hard enough to earn it? Why should you blame them?"

"But where am I going to get them movies in this wilderness?" the man protested. "It's all right for you to talk. You live in town and can easily satisfy your family, but how can I do it?"

"That's different," I said. "Now you are coming to the point. If you are really willing to give your folks all they are entitled to in this world a way can be found. Farmers could get all the advantages we city people are enjoying—and more too—if they'd only think about them and be willing to work for them. I can't bring the invigorating air of your woods and fields into my city flat, but you can bring movies to your farm."

"How?"

"How?" I repeated. "Very simply. How many farmers have you in this neighborhood? Twenty-five? Fifty?"

"About thirty-five."

"And they are all in about the same fix as you are, aren't they?"

"I guess so."

"Then why don't you get together and do something? You have a little red school house, haven't you? Well, for about eighty dollars or even less you can get a little moving picture machine, then you can rent several reels of films, put up a white canvas or a sheet or table-cloth on a wall in the school-house and have a swell time about once or twice a month. And the little machine will last you for years and the whole thing will cost you so little that none of you will notice it. You can get your films by mail or express, and have no trouble in getting them."

The man scratched his head, pondering. "Guess there's something in it," he admitted. "We'd have to think it over, and talk it over with the others."

"You'd better," I urged. "Can't do you any harm and may do you all a lot of good. There's nothing like making life more livable."

"Yes, I'm going right over to Ben Ritter's," he announced, indicating the next farm, "and see what we can do."

And so I left him and went back to Nellie, with her exhaustless patience, and my trade.

And what do you think happened? I was eager to know it myself. So about two weeks later I passed the same territory and everywhere I heard the news. The entire county was preparing for the first showing of community-owned moving pictures and everybody seemed happy. The whole countryside was buzzing with activity, the men talking with elated faces and the women and youngsters running around with sparkling eyes. There was a holiday spirit abroad everywhere.

And what do you think did my sceptical farmer say? For I looked him up, of course.

"Well," he said, grinning, "it seems a good stunt and I guess we've put it over. We all seem to need a little excitement once in a while, but the women float in it like fish in water!"

A regular philosopher he'd become. That's what had happened!



FROM OUR STUDY WINDOW



SETTING A VALUE ON THE CHURCH

WE recently heard an impressive address on the contribution made to Negro progress by the old type of Negro church. The speaker, himself a prominent Negro minister, paid an eloquent tribute to the consecrated leadership which has made possible the great growth of the Negro church in the last fifty years. Three things, among others, he emphasized which are of special significance in their application to the country church, whether white or colored. These were, *first*, that the Negro church was the one place where the value of the Negro's personality, of his soul, of his aspirations, was not discounted. It alone made possible that self-respect without which progress cannot happen. *Second*, the church above any other force served to unite its people. Around it their communal life was organized. *Third*, it created a great body of unsubsidized leaders, leaders chosen from, supported by and responsible to their own people and beholden to none others. And only such a leadership can really lead. However crude that old church was, however much it lacked the graces and refinements we moderns prize, it performed a service of inestimable worth.

There is matter there which we would do well to ponder before we place too low a valuation on even the feeblest country church. We do not apologize for feebleness or condone it. The average country church has not begun to realize its full possibilities. In organization, equipment, program and leadership it leaves much to be desired. And yet—!

THE church is the soul of country life. Other organizations may be its eyes, its voice, its hands, its feet.

The church is its soul. Here perhaps is a community retarded, poverty-stricken, drab, spiritless. Life is dull and sodden. There are many such. The church offers the one outlet for human aspiration. It is the one symbol of the real worth of human life. Only a crude, infrequent service in a shabby church to proclaim that man is other than the grass that perisheth! It alone keeps hope alive. Little enough for a church to do which has so great a commission, yet that little is without price. Look anywhere in the country. What is there of material progress that can compensate any community for the extinction of that inner light? With all its manifest weakness, the country church abundantly justifies itself in that one fact that its very existence proclaims a destiny for man greater than does now appear. Progress will not come without aspiration and some sense of the value of life.

The church is the most prevalent social organization we have. Too prevalent, you say. Admittedly. Even so, many

a country neighborhood has learned all that it knows about organization and social action in the church. The multiplicity of churches is not infrequently a social calamity because it makes for division instead of unity. Yet, whenever the conscience of the country is aroused on any issue, there is more social power and, for that matter, more real unity in the over 100,000 Town and Country churches than in all our other organizations put together. No other institution has roots that go so deep into the soil of our common social life.

FINALLY, the churches furnish us our greatest body of socially-minded leaders. We do not refer merely to the ministers, whose failings we realize as well as another. But here is a veritable army of men, women and children accustomed to the regular doing of certain tasks which are in all their essential implications unselfish and social. Local leadership is frequently an uncertain reliance. It stumbles and limps. Its vision may be narrow and its faith weak. But painfully we learn the lesson that no other sort of leadership will avail us. Only as people lead themselves are they really led or do they really follow.

These are elemental values in the country church, viewed simply as a social institution. That it should yield other and perhaps greater values we do not doubt. But these are in the very fact of its existing at all. Here is the deep foundation upon which it can build. When it does build, as well as it may, it will remake country life.

IN ACKNOWLEDGMENT

THE readers of HOME LANDS have found both pleasure and profit in the articles by Mr. J. M. Somerndike which have appeared in recent issues. The important part that religious education must play in any worth-while church program is receiving an increasing recognition. HOME LANDS has, therefore, great satisfaction in the fact that beginning with this issue the Presbyterian Board of Publication and Sabbath School Work will co-operate on an enlarged scale in furnishing material in this field. Dr. Harold McA. Robinson, General Secretary of the Board, will edit a regular Department on *Religious Education* in its general aspects. Mr. Somerndike, Superintendent of Sabbath School Missions of the Board, will conduct a Department on *The Sunday School at Work*. These regular features will bring much of practical value to the church worker. The co-operation of the two Boards in this manner has made financially possible the continuance of an enterprise which, as every reader doubtless knows, does not pay its own way.

OUR BOOK SHELF

THE LITTLE COUNTRY THEATRE. Arvold, Alfred G. The Macmillan Co. 1922. \$2.50.

THE drabness in country life is only skin deep. Its beauty and its dramatic power are of its essence. That the country too often accepts drabness as inevitable is unfortunately true. Nor is the reason far to seek. There is a kind of poverty, hardship and discouragement, a kind of change and social decay in which drabness is bred. That country life cannot be fundamentally remade by singing and playing is obvious. And that it cannot be remade without them is equally obvious.

Mr. Arvold is a Professor at the North Dakota Agricultural College. In 1914, he and a group of young associates founded a "Little Country Theatre" at the College. He here describes the success of that venture, with some references to similar ventures throughout the country. This simple narrative is fortified with many illuminating comments as to the social and artistic needs of country neighborhoods and plans for meeting them. The Appendix includes a helpful bibliography and pictures and plans of various community centers, outdoor theatres, etc.

The style of the book is informal, conversational. It has literary drawbacks but compensatory advantages. It is clear and easy to read. The author's generalizations on country life and the world in general are not always discriminating, but illuminate his main point. The aim of the Little Theatre is "to produce such plays and exercises as can be easily staged in a country schoolhouse, the basement of a country church" (why the basement?) "the sitting room of a farm home, the village or town hall, or any place where people assemble for social betterment." Anyone interested in "home dramatics" will find this narrative well worth reading. And every country neighborhood ought to have someone in it who is interested in home dramatics. Perhaps if you are not interested now, "The Little Country Theatre" will serve to interest you.

BUILDING A COUNTRY SUNDAY SCHOOL. Middleton, E. L. Fleming H. Revell Co. 1923. \$1.25.

ONLY recently have we begun to give careful, professional attention to the particular needs of rural Sunday schools. In the older sections of the country, the rural Sunday school has lagged even behind its church. Every untoward condition, social, economic or ecclesiastical, that has operated to retard the church has even more disastrously affected the Sunday school. There is coming a very general recognition of the short-sightedness of our policy, or lack of policy, in this vital matter of rural religious education.

The present volume, like Mr. Brabham's "The Sunday School at Work in Town and Country" (reviewed in our last issue), is an attempt to state the elements of an enlightened Sunday school program in terms of the possibilities and limitations of the average country church. Both books are written with the background of the rural South and their conclusions are most clearly applicable there, though not without meaning for other sections.

The chief merit of this type of book is that it states a feasible program in such manner that the ordinary rural school can go to work on it. When the Superintendent of a small school in a one-room, once-a-month church reads the average treatise on religious education (if he does, which we doubt) he is apt to say "That is all very well for a large school with adequate equipment and a corps of trained teachers. It can't be applied here." Mr. Middleton and Mr. Brabham begin at that point. They say "You have a one-room, once-a-month church with little equipment and no trained

teachers. It can be done here and here's how." Hence these books are welcome and should perform valuable service.

It is unfortunate that such excellent discussions should leave no word for a very vital element in the problem. The point of view is exclusively the Sunday school in its limited, traditional aspect. Religious Education is more and more looking beyond the one hour a week school even with its possible collateral activities to an all-week educational program. Week-day religious instruction, Daily Vacation Bible Schools and similar interests, which are certainly important for the country as for the town, are given no mention.

THE COUNTRY NEWSPAPERS. Atwood, Millard Van M.; A. C. McClurg & Co. 1923. \$1.00.

NO student of rural affairs can overlook the importance of the country newspaper. In the chronicles of local history, the interpretation of local aspirations, the moulding of local sentiment, the support of local institutions and enterprises it performs a unique service of incalculable value. It is well-nigh omnipresent in this country. Prof. Atwood tabulates 298 dailies in towns under 5,000 and 10,797 weeklies. That would average nearly 4 papers per county. In numbers, Illinois leads the list with Iowa, Texas, Minnesota, Missouri and New York following in that order. Each of these states has over 500 country papers.

Mt. Atwood compresses into 134 pages a comprehensive and interesting story. What is the country newspaper; how is it produced; how is it financed; what good is it; what sort of a man runs it; what problems does it have; what is its future? In the statistics and general information included, the sociologist will find valuable material. The curious who wonder where the *Buzztown Bugle* gets its patent insides, and how, will find enlightenment. The cynic who perhaps thinks the *Bugle* is a waste of good print paper and printers' ink will possibly be convinced by the many quoted opinions of authorities. Anyway, you will better understand the how and the wherefore of a very real force in rural life.

This is one of the National Social Science Series edited by President F. L. McVey of the University of Kentucky.

THE MODERN FARM CO-OPERATIVE MOVEMENT. Sherlock, Chesla C. The Homestead Co. (Des Moines, Iowa). 1922. \$2.00.

WE do not happen to know Mr. Sherlock, who has also written books on The Modern Farm Hen, Modern Farmyard Buildings (including, presumably, the home of the Modern Hen) and the Modern Rose Garden. He writes like what is now called a "publicist." We say that as a compliment. He knows how to tell a story and point a moral and has some sense of proportions.

This is a narrative rather than a critical analysis. It tells the story of the development of agricultural co-operation down to 1922 with some reflections as to future possibilities. The discussion is under four main heads: I—*History and Causes*, which traces the stages of co-operative achievement and presents a sketchy discussion of the occasion for co-operation; II—*The Local Movement*, describing various forces of local organization, a concrete and illuminating presentation; III—*The Federation Movement*, citing the more important exchanges and federations; IV—*The Future*. For most readers, we think, the meat of the matter is in II and III. A valuable feature is the extended Appendixes. Appendix A quotes in full the forms of contracts used by the U. S. Grain Growers, Inc. Appendix B gives the Personnel of the Farmers' Grain Marketing Committee of Seventeen, the Farmers' Live Stock Marketing Committee of Fifteen, the National Dairy Marketing Committee of Eleven, and the National Fruit Marketing Committee of Twenty-one. Appendix C quotes the Report of the above Committee of Fifteen,

an interesting document. Appendix D gives the contracts used by the Minnesota Potato Exchange, Appendix E a form of constitution of a Farmers' Shipping Association and Appendix F a Corporation Form under Co-operative Law.

CHURCH LIFE IN THE RURAL SOUTH. Brunner, Edmund deS. Committee on Social & Religious Surveys (370 7th Ave., N. Y.). 1923. \$1.25.

THIS volume completes the series of regional studies made by the Committee, the other numbers of which have been reviewed in previous issues. It is based upon an intensive study of six counties with material drawn from 64 other widely scattered counties, representative of every section and condition in the South. In its general outline and method it is similar to the others in the series.

The story may be summed up in one quotation. "Religion in the South is infinitely puzzling. It is a paradox, dead and yet alive, unprogressive and narrow but a powerful force." In the South, from the point of view of organization, equipment, program and co-operation, we see the country church at its poorest. Yet in no other section does the country church have such a hold upon its people or enroll such a large proportion of the population in its membership.

Country life began to change in its fundamental aspects rather later here than elsewhere in America. It is still in many respects more stable as it is generally more backward. But in perhaps no other section is change just now being effected more rapidly. Economically and socially the South is in a period of transition and transformation. The church is clearly being influenced, on the one hand in its problems, on the other in its program. The direction of these changes, in rural life itself and in the church, is shown and the Chapter of Conclusion is a summary of the outstanding problems. The volume is attractively illustrated.

BOOKS RECEIVED (not Primarily Rural)

ETHICS OF CAPITALISM. Rosebush, Judson G. Assoc. Press. 1923. \$1.50.

A discussion of the economic and sociological aspects of the present industrial situation by one, formerly a College Professor, who now for many years has been engrossed with many large and varied business interests. Has one chapter descriptive of an experiment in corporation farming, designed to develop a large tract of cut-over land in Northern Michigan.

THE COMING OF COAL. Bruere, Robert W. Assoc. Press. 1922. \$1.00.

A discussion of the significance of coal in the development of modern civilization and of the various elements in the controversy raging within and about the coal industry; prepared for the Educational Committee of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

CHRISTIANITY AND ECONOMIC PROBLEMS. Assoc. Press. 1922. \$.50.

A Discussion Group Text Book on Facts, Principles and Programs, prepared for the Educational Committee (as above) by a special committee under the chairmanship of Kirby Page.

CAVE BOYS. Burr, H. M. Assoc. Press. 1923. \$1.75.

Described as "Fascinating and thrilling tales of the exploits of prehistoric boys—their adventures with wild animals, their aspirations, hardships and successes—a book for boys—to be passed on to Dad"—By the testimony of one Dad, if he sees it first the boy will have to wait until he finishes it. Verily, the Stone Age hath its charms.

CONFRONTING YOUNG MEN WITH THE LIVING CHRIST. Mott, John R. Assoc. Press. 1923. \$1.50.

A series of addresses, the chief concern of which is "to bring home in an intimate way the vital relationship to the Lord of Life."

RURAL PROBLEMS IN THE U. S.; Boyle, J. E.; A. C. McClurg & Co. 1921. \$1.00.

In the National Social Science Series. A brief and compact discussion of various important "rural problems"—e. g. food-supply, the home, school, church, store, bank, newspaper, farm and home bureaus. Valuable as a suggestive analysis, within small compass and in popular form, of various highly important matters. Not much can be said for the chapter on the church except that it rightly deplores a certain rather eccentric tendency which is somewhat prevalent.

THE MEANING OF CHILD LABOR. Fuller, Raymond G.; A. C. McClurg & Co. 1922. \$1.00.

In the National Social Science Series. The economic side of the child labor question. "The child is society's chief asset, and society commits incredible folly when it gambles with its human resources." A clear and measured indictment of a great evil.

MEN, WOMEN AND GOD. Gray, A. Herbert. Assoc. Press. 1923. \$.60.

A discussion of sex questions from the Christian Point of View.

THE RED MAN IN THE U. S. Lindquist, G. E. E. Geo. H. Doran Co. 1923. \$3.50.

An intimate study of the social, economic and religious life of the American Indian, based on field surveys made for the Committee on Social and Religious Surveys. An exhaustive, informing and stimulating discussion.

ATHLETIC BADGE TESTS are being introduced by the Playground and Recreation Association of America (315 Fourth Avenue, New York) to arouse interest in physical efficiency among boys and girls of both town and country. Their increasing use in schools, playgrounds and camps all over the country means that boys and girls in isolated sections will have an opportunity to measure their physical development by definite standards and see where they rank among the physically fit of their own age. These tests include a wide choice of events from chinning to shot-put, but so simple that they can be used anywhere. Copies of the Tests are available at five cents a copy or \$2.50 a hundred.

WHERE there is much desire to learn, there of necessity will be much arguing, much writing, many opinions, for opinion in good men is but knowledge in the making.—*John Milton, Areopagitica.*

THE FARMER PREACHER'S APOLOGIA

THE "cussedness" of human nature does not allow people to love and idolize us for "showing them," in our work to find ways of eliminating lost motion in farm operation, efficient distribution of labor and soil management, as the "write-ups" of some noted men have it, but they will secretly imitate us and the community will benefit. We will not gain honor, but the community will gain prosperity. In our opinion a work directed toward economic betterment has more lifting power than the more honorable and aesthetic work of rhetorical persuasion, and it is far more fundamental to help increase a community's taxpaying power, that they may support respectable schools than to advise education, or help discover new sources of income that they may buy more conveniences than berate them for overburdening and under-recreating their women.—*From a letter.*

WORKERS' FORUM

FOR THE INTERCHANGE OF OUR PLANS AND SUCCESSES

THE FRUITS OF PERSISTENCE

WHEN should a pastor give up the ship? When his farmers have been ruined by a League and are selling their farms? When the mills are shut down and the strongest church supporters have left town? When the rival ministers of the hamlet are running barber shops, repairing shoes, teaching school? Not so this minister, who describes, two years later, the first union meetings in the history of the town, with a monthly concert of prayer as an outgrowth. On the secular side, another monthly meeting takes place where community problems are discussed, the first need being a new consolidated high school building.

SEVERAL times I have heard of a community getting together," writes Rev. Harry E. Bicksler of Lingle, Wyoming, "and constructing a frame community building by donation labor. In less than six days with some of the worst weather of the year (in May), we have laid footing for center walls, built forms for concrete walls, poured concrete, hauled gravel and materials entirely by donation labor. On Monday everybody said Tuesday designated Community Day for work on the building, would be impossible as such. It was not knee deep in June but that deep in April mud. But Tuesday morning the men could not work in the field, so they came 22 strong and at noon 23 women served these 22 men. At the close of the day some of the men suggested since it was too muddy to work in the fields that we make another day of it. Naturally we did no work on the Sabbath but we finished at noon Monday and five minutes later a great hailstorm poured down."

The new building, which will cost \$10,000, backs up against the church. The concrete walls rise 4½ feet above the ground. A Gothic roof, with Gothic windows, give space for gymnasium and auditorium combined, with stage and dressing rooms. Downstairs will be club or Sunday school rooms, shower and locker room, bowling alley and kitchen, pastor's study and bed room for two boys in high school who will act as janitors.

TO GET ACQUAINTED

ONE church that has to supply all the social life of its neighborhood has a series of summer social gatherings. One night a week different families are invited to eat the evening meal with the religious workers on the playground.

THAT'S the preacher—that's the preacher from Pennsylvania!" comment went round the bleachers as the stranger stepped up to the plate. None in that section had heard of a preacher playing baseball, and when he proved the hero of the game he was assured of a crowded church gathering the next day and a predisposition in his favor during his first summer of work.

He says of this unusual method of approach, used also in several remote stations under his care, "Baseball was my making, for I was fortunate enough to star. One day I pitched a six-hit game which we won easily and those young men who did not know what the inside of a church was all came to hear me preach every time they had a chance and were glad to do it. Not because they thought they owed me something but because they had a new conception of the ministry. Formerly they had thought that a minister had to be a sissy who disapproved of such things, and the sight of me on the ball field, where I stood for clean speech and fair play, was a revelation in itself."

A TRIBUTE IN TIME

ORCAS Island in Puget Sound, Washington, is organized as a single church, by comity agreement, much like the neighborhood circles in large city churches. The Treasurer of the church and President of the Farm Bureau said recently to the minister, "When you came here three years ago the buildings were all going to rack and ruin, the work was shot to pieces. If anyone had said then that we could raise as much as we have raised since you came here it would have been laughed out of court. Religion had fallen into disrepute among those outside the church: years of bitter quarrels had done this. I thank God every time I think of the years of peace and quiet growth that we have had."

When the budget for repairing and painting the East Sound Church had been spent, the minister spent several days on the job. He has one of the finest gardens in the countryside—peas as high as his head outside the church windows are the source of comment by everyone.

SENSIBLE SPIRITUAL FARE

A SERIES of evangelistic meetings in one town of 300 was worked out this May with a combination of several interests—a former, much-loved pastor and special music and addresses by the choir and pastors of neighboring much larger churches. A Bible class from one of these churches of a differing denomination was of assistance. Such delegations of visitors added enthusiasm. The fact that the speakers were all men in the pastor's harness, in touch with the church problems of this particular community, gave the meetings a wholesome atmosphere and assisted in solving rather than adding to the church's problems.

The appeals to the people were made through the medium of "Forward Step" cards, with a choice of several opportunities from full acceptance of Christ to the expression of a desire to talk with the pastor.

As a result of the effort, out of a church of eighty-five members at planting time, with muddy roads, there was an attendance of 1,050 in nine services. There has so far been no "evangelistic rebound" such as occurs often after the usual evangelistic meetings.

ON a certain church calendar there is this prominent item, among Boy Scout and "Covered plate dinner" notices:

Saturday 7:00 to 8:00 P. M.—Quiet Hour. There is no formal gathering at this time, but every one is asked to pray for the service of the morrow. Also pray that souls be won to Christ and that lives be consecrated to His service.

A LETTER of sixty years ago describes an exciting "meeting" at which "a man was heard to say aloud to a young man in church, 'Come on, Zeke, come along and join the church, if it is for nothing else than to please your friends.'"

A WESTERN country church newspaper makes good use of its exchanges, leaving them in the church vestibule, to be read and carried home, if desired, before they are clipped and filed. Thus a day is dawning when individual churches can be read and appreciated by their "cross-country" brethren, almost as if they were in radio communication.

AT THE SERVICE OF THE COMMUNITY

WHEN a bad flu epidemic paralyzed the town of Littlefield, Texas, for six weeks this spring, the preacher and two young business men undertook to "bring order out of a chaos of sickness." The custom being for neighbors to nurse the sick, a schedule was made out and three shifts a day organized, so that all the sick families needing aid were reached. At the height of the epidemic fifty people were helping. When the doctor was stricken, a nurse was procured from town and the preacher's car was in use until late at night and then out again to change volunteer nurses. The nurse examined the school children and averted many cases, but there were 120 all told.

TO OUT-OF-TOWN PEOPLE

Friends:—

A rest room for your comfort and convenience is now awaiting you in the Social Rooms of the United Church in Garrettsville—warm in winter, cool in summer, comfortable chairs, drinking water, lavatories, light and a cordial welcome. Bring your lunch if you wish.

The United Church is very glad freely to offer its social rooms to the general public and sincerely desires that large use be made of them. We hope you will repay us by coming.

COMMUNITY CIRCLE COMMITTEE

This letter was sent throughout the village trade area by the women's organization of an Ohio church.—From *"Tested Methods in Town and Country Churches."*

YOUTH TO THE FORE

THE Dayton, Indiana, Memorial Presbyterian Church has its own *Bible School* with a venerable record, for it was organized at the same time as the church (1834) and has only missed one session since that date, because of community quarantine. The school uses graded lessons up to and including a Senior Class. Promotion Day is observed on Rally Day. An annual picnic is held at an early date after the Children's Day Program. The annual meeting and election of officers coincides with that of the church. Every department in the church school presents a written report which goes into the church records. A careful discrimination is shown in the election of officers for the Bible School. A nominating committee presents two names for each office, except for that of superintendent, for which three names are submitted. These come to the session of the church previous to the public meeting, and this body has the right to eliminate any name or to reject all those submitted and request others. In this way the best talent for leadership is discovered.—From *"Churches of Distinction in Town and Country."*

FIFTY miles from a railroad at Bison and Meadow, S. D., the young people are being trained in leadership, that they may later take their places wherever opportunity presents itself,—in Sunday school work or other activities of the community where they may live. They are organized in Junior and Young People's C. E.'s and are all given the honor of presiding at least once in a while or being an officer of some sort in some organization. No one is chosen to office two years in succession, as too often, even in churches, an organization becomes a sort of family monopoly.

It means much for the young people also to be asked to different homes, either in classes or as a whole. It gives them ideas, creates a desire to have as good a home, as good pictures, etc., as they see. Older and younger in a community ought to come together once in a while. This helps to keep the habit of smoking away from the boys, and the girls from thinking and acting foolishly with the boys.

WM. T. HOOD

A LOCAL MARKET FOR FARM PRODUCTS

OAKDALE is located in the Cumberland Mountains of Tennessee, and the nearest markets are Knoxville, fifty-five miles east, and Chattanooga, eighty-four miles south. There is established here in this mountain ravine a large Railroad Y. M. C. A., for the convenience of the employes of the Southern Railway System, and it is the practice of this Association to encourage the farmers of the neighborhood to grow as much as possible of the produce needed in its restaurant department.

Large quantities of potatoes, onions, corn, beans, tomatoes, fruit, and fresh meats are consumed in a year's time. The annual expenditures in this direction amounting to upward of \$75,000.

In proportion to the amount furnished locally is this amount released in the community. A large storeroom in the basement of the building carries hundreds of dollars' worth of country produce purchased from mountain farmers.

In the kitchen, stove wood is purchased from the farmers for the bakery oven, and in turn the waste is given to the farmers with which to raise and fatten hogs.

Fresh meats brought in by the farmers are put away in a refrigerator in the yard near the kitchen.

Empty boxes, crates, etc., are given away to the farmers for their use in bringing produce to the Association.

Eggs, poultry, turkeys, etc., are bought from the local people when they are in position to furnish same.

When there was a flag-raising at the building the farmers and their families participated in the occasion, thereby getting a taste of wholesome community life.

The spirit of co-operation between a religious, social-service organization and the rural population is a fine example of team work in making a happy and prosperous community.

The Railroad "Y" at Oakdale is a fine example of team work with the agricultural interest in the community where located. It does not go away from home to do its buying when the produce is available, and it always pays the farmers in cash for what it purchases.

JAMES D. BURTON,

—From *The Southern Agriculturist*

NOR DID IT EAT GASOLINE

(From *The Church at Home and Abroad*, 1893)

ONE of our most enterprising missionaries, Rev. George Edwards, of Lewistown, has adopted the bicycle as the cheapest and best mode of travel over his great circuit. He averages fifty or sixty miles a week. The bicycle does not eat oats or hay, and is not subject to colic. It can be used in all decent weather and on almost all occasions. He might not look very dignified leading a funeral procession astride of it. But the bicycle is a most useful and sensible conveyance for a pastor or missionary in city or country.

MENACE OR AGENT FOR GOOD?

I SHOULD be interested in a discussion of the influence of the automobile on the rural church. In the one I serve the auto has been a blessing. The attendance has increased almost 100 per cent, and the church is more active and vigorous than it has been for years. As my church is in the open country four miles from Quincy, Illinois, it would seem that the auto is not always a curse.

R. O. GIBBONS

FOR THE MINISTER'S STUDY

THE HOW AND WHY OF COUNTRY CHURCH SUCCESS

"Tested Methods in Town and Country Churches"
and
"Churches of Distinction in Town and Country"

These companion volumes, the first written, the second edited by Edmund deS. Brunner, embody the results of a careful study, made by investigators on the field, of forty of the most successful Town and Country Churches in the United States.

"Tested Methods in Town and Country Churches" is a handbook of methods which have proved successful *in practice*. The arrangement is topical, making reference an easy matter, and each chapter concludes with a Summary, a Bibliography and a series of suggestive and illuminating "Topics for Discussion." Whether as a *Vade Mecum* for rural pastors or for use in Summer Schools, Theological Seminaries, or classes in Leadership Training, no more valuable book on the rural church has been issued.

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NOVATO FACING FORWARD

Marjorie Patten



WHEN Novato, California, stopped "sowing wild oats," it began planting orchards. From this time forward the community bent all its energy toward a progressive tomorrow, with no regrets for the past. It had begun its career as a great Spanish rancho covering 13,000 acres; had passed from one Spanish owner to another until in 1862 it was patented as United States property. Then followed a period of subdivision, the Portuguese settlement, the beginning of farming on small tracts of land, the building up of the little Main Street, the days of saloons.

A few Americans, too, had settled in the valley, lured there by the wonderful climate, the fertility of the soil, and nearness to markets, with San Francisco only 27 miles away to the south. Among the early settlers was Senator F. C. DeLong who very soon brought State-wide attention to Novato by his success in orchard development. The DeLong orchard was the largest in the United States at that time, and in it were apple, pear, apricot, cherry, peach and almond trees. There were great vineyards. Cargoes of apples were shipped to Australia and a storage house held 20,000 boxes of apples for winter markets along the Bay.

When prohibition came and the many saloon doors were closed on the little Main Street, a clean page was turned for the growth of the community and immediately it gained a new lease of life.

New people of a new generation came into the valley, not foreigners now but Americans and the population that had increased only 200 in five years more than doubled in the next seven years. The newcomers brought with them a spirit of boost, progress, intelligent leadership. They came from everywhere and they had left behind them all spirit of rivalry and denominational antagonism. They knew how to work together. They knew the value of team work, and best of all they came with a love for the land. Some came to specialize in walnut groves, others to raise cattle, still others to follow the example of their neighbors in Petaluma, in poultry production. Nor did they come to the land selfishly to make their living and give nothing in return. Living in the community meant much more than making a living and the pride, enthusiasm, co-operative effort to make Novato a real community set every agency moving forward at once.

With increased cultivation of the soil came into being agencies for co-operative marketing. The Novato branch of the Poultry Producers Association of Central California has today 110 members and the total amount of business done by this branch alone amounts to from \$25,000 to \$30,000 a month. Farm bureau work developed; the Novato branch, known as the Farm Centre Association, now has 75 members.

Every pound of Novato's produce finds a ready market. At mail time and train time Main Street is very busy. During the last five years the number of poultry ranches has increased 350 per cent, the size of flocks 40 per cent, and the number of hens has increased three fold. It is not unusual to see as many as 3,000 white hens on a ten-acre farm.

There is no vegetable suitable to the temperate zone that will not grow to perfection here. Novato excels, too, in the production of red oats, 12,000 tons of oat hay being produced and consumed locally every year.

Dairying is important and Novato leads Marin County in pure bred herds. Two cow-testing associations have several Novato members. The two cheese factories ship 1,000 pounds of "Circle X" cheese daily and each week over 600 gallons of cream and 45,000 pounds of milk are sent over the Northwestern Pacific R. R. lines to various sections of the state.

Bill boards along the state highway that passes through Novato, call it "The Valley of No Regrets" chiefly perhaps because this 80 per cent new community never looks backward, so busy it is with its present and its future which looks exceedingly bright and just ahead.

With the increase of business has come into existence an acting Chamber of Commerce. New interest in education has brought about the building of a \$55,000 school building of Italian Renaissance architecture which is a model in every way and the pride of all Novato.

IN the very center of the community and forming the very hub of all its activities stands a Presbyterian Church and a new \$30,000 community house—a living proof that in the steady advance of education, agriculture, and business the religious development has not fallen behind but has progressed on a parallel line with equal vitality and influence.

Novato looks upon this one Protestant church and Community house for its central, driving force. The house has been built by no spectacular abnormal activity but has

like the rest of Novato grown into being quite naturally. It is the result of a rapidly growing need and as the friendly pastor, Rev. Chas. Christensen, put it, "The architecture was not the thing that we worried about—it was rather a question of building walls around our activities which had outgrown every building in town."

Until 1896 there was no Protestant church in Novato and for 19 years after the dedication of the present building only irregular services were held. The pastors were mostly students. There was no manse and very little organizational work was carried on. With the influx of new people to Novato, however, began the real organization of a successful church.

At the end of the little street where are new, cozy, rambling bungalows, nearly hidden by roses, hydrangea blooms, palms and vines,—the new manse was built, close beside the church.

Rev. Chas. Christensen was the first full-time resident pastor. The church naturally joined hands with the other forces just at this time pressing forward and the effort resulted in a well organized, community-wide religious life in Novato. The Sunday school was reorganized and now has 105 members with an average attendance of 65. Though the church membership is only 87 there are as many more with their families who gladly support and attend the church regularly. At least 35 per cent of the service attendants are non-members.

Like all the other agencies of Novato, the church follows a normal organizational program. Leadership training is particularly stressed in the meetings of the Christian Endeavor Society. Many of the members are farm lads and many have not had all the advantages of higher education,—yet they are the ones who are coming to the front as leaders of no mean ability.

The Women's Missionary Society has in its membership many who are not Presbyterians, and in this very fact lies the secret of success with which this energetic group carries on its meetings. Their discussions include topics of the work of Home and Foreign Missions in many fields to which the various denominations are giving special attention.

The Ladies' Aid is Novato's leading women's organization. Every one of its sixty-two members is active and enthusiastic not only for the welfare of the church but for Novato in

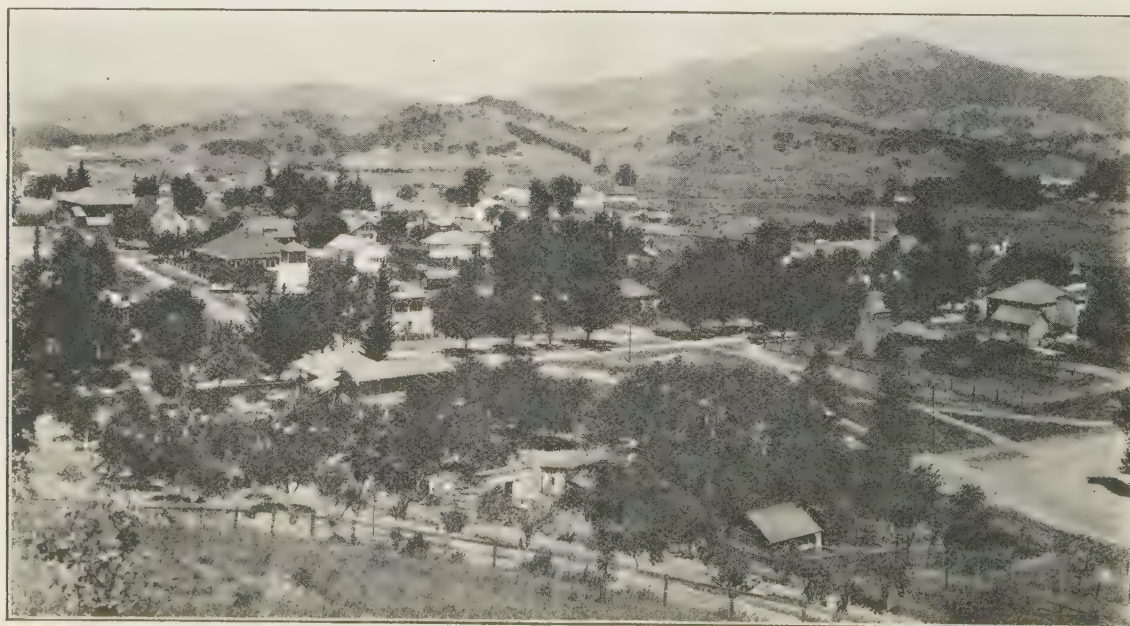


Reading Alcove in the Community House

general. It has a committee of eight to see that newcomers are made welcome. No one is neglected. This organization, as usual with Ladies' Aids, is the chief source for the raising of money. They give teas, socials, bazaars, plays and sales, and all in an original way. Bazaars are not plain bazaars in Novato. These ladies are of a new generation and they have new ideas and the will to carry them through. It is a saying about the village, "Get the Ladies' Aid to do it. They'll do it right." Some of its officers are not members of this church but they *live in Novato* and they share in the get-together spirit that is the permeating force of the community.

Three years ago all Novato realized the need for a recreational and social center. The church succeeded in purchasing a store to fill such a need. To this building was brought the meagre library and one end of the lobby was rented to a restaurant keeper for \$10 a month in order that the man might have some means of making a living and the house at the same time have a caretaker. Movable chairs were set up in the main room and with a pianola furnishing music

(Continued on page 12)



At the heart of "The Valley of No Regrets" (Church and Community House at Extreme Left)

THE RESTLESS COUNTRY GIRL

Warren H. Wilson

IT is surprising to learn that the country girl, more than the boy, is discontented with the life of the farm and the village. In a recent study of a score of farm homes on a highway in New Jersey we found not one girl over sixteen remaining at home. Some of the young men had remained on the farms. The study of a beautiful farming village in the center of New York's most fertile farming region brought from the girls the declaration that they would like to go away from that place to live. One girl wrote, in answer to the inquiry as to her reasons, "I want to leave the farm because I live on one!" In this place a goodly proportion of the boys elected to stay; some gave reasons for their preference such as the nation's need of food and the farmer's duty to provide it. There is no measurement known to me of the relative proportions of boys and girls who go or who stay, but there are many evidences that the exodus from the country is led by the young women.

This may be part of the restlessness which effects so many women at present, a symptom of change in the very form of society itself. The girl may want to leave the farm because her mother prompts her to do so. The desire for something different—change—especially to a sort of life in which the status given to the man may be given to her,—as is not the case on the farm,—may have something to do with it. If so, then the rural exodus is partly explained by social restlessness, particularly the discontent of women.

It is evident in all the cases that have come to my attention that the girl fails to see reasons for staying on the farm

such as the boys see. The motive to "feed the world" does not appeal to her. And because it does not there is not the place on the farm for her that her brother finds there. The farm may feed the world but she sees other women feeding only hungry tired men and it does not attract her. Something within her, strong, demanding, a sense of worth and joy, calls her elsewhere; while the like sense of worth and dignity appeals to her brother when he looks upon the fields and feeds the stock. He wants to produce. She wants—something. She knows it is somewhere else. So the girl has come to be the mental wanderer, who starts out from the village. In olden times it was only the boy who wandered.

Of course some girls and women fear the country and cannot abide its loneliness. This is a physical fear and sometimes cannot be overcome. It is like the general aversion to snakes. It is more like the less general but very real aversion to water which some have, a state of feeling hard, sometimes impossible, to overcome. Some women dread the passersby; they fear that every pedestrian is a tramp and a miscreant. They dread the dark. The call of the whippoorwill "makes them feel creepy." They never learn to drive a horse or an automobile. Such women used to stay in the house

and their lot was often dull enough; for some of them life was a crucifixion. They belong in towns and cities. It is well for them to leave the country.

Girls and women without imagination, too, find it hard to live in a quiet place. They find "no life here" in the country.



The country boy responds to his country's challenge to produce



The country girl should perform her true office in the creation of beauty and comfort

"This place is too dull" for them. It may have the beauty of the Alps or the charm of New England, but they cannot see it. They lack the eye to see and no poet or painter has shown to them what the mind alone can see. They need to travel; then maybe they will come back satisfied. They need to read. Some day the moving pictures may interpret to the duller of them the home beauties. Alas, most of the interpreters of life's beauty are milling around in tawdry cities and towns, where they are reduced to seeing beauty in their own conceit. Egotism possesses the artists and the poets, not interpretation.

And her teachers—yes, her teachers present an interpretation of the farm and village which leaves the country girl cold. They have just one idea, the schools, the farm journals, the county agents,—even the ministers have no other. Country life is interpreted in America universally as mere production: which is a man's job. It is not all of the farmer's job, as a matter of fact; but it is such an interest as to engage him and not his sister or his daughter. Instinctively the young woman wants something beyond production. She "wants to have her own money," and there is no such thing for the woman, at least the unmarried woman, on the farm. Why does she want her own money? Because she wants to be a consumer rather than a producer. That is what God made her to be, the creator not of goods or values but of joys and satisfactions, of comforts and interests. It is her place to give worth to life, not to goods. It is the boy's instinct to provide goods and to possess property, tools, materials.

Only one side of country life is presented nowadays by its advocates. The Government has for two generations now had an agrarian policy, but it is not a woman's policy. It has to do with land and what land will produce. Cities have been growing, which want of the farm what they need for food and clothing. Their demands are ruthless. They publish the papers, send forth the teachers, motivate the legislators, put their illusion upon the orators and preachers. No other voice is heard but theirs. The city cares not for the farm home, nor for the beauty of the village street,—not heretofore at any rate. It cares for nothing but goods for its own claimant wants and needs. It is a hungry beast. It is the teacher of all our people. It says to the girl, "If you want to buy and to enjoy, come to me; I have goods, comforts, beauties for sale."

The effects of this restlessness of young women, their desire to wander from the home town in the country, is a great impoverishment of the life of the country. It is true that it is an effect itself of a poverty of ideals: but it is a cause of a social poverty which everyone feels who lives in the country. Young men are of course discouraged, who might prefer country life. They are called away to the cities and towns by the affections that would build homes in the country if the daughters of the farm loved it even as well as the sons do. The boys follow to the city, both because their proper mates are there and because they have in themselves the instincts of the women,—which although I have attributed them to the girls are shared in a lesser degree by the boys also. They too want to consume other men's goods and the teachers of the time declare that the farm and the village are fit only to produce.

Life is harder, too, for the aged. For the values and the joy of life are given it by women. They are the artists, the beautifiers, the makers of comforts. When one is old he ceases to care for goods and wants the values of goods. He loses interest in a fat beef creature and wants to eat at a perfectly appointed table. He has not the joy he had in a flock of sheep; he wants to wear a well-fitting suit of clothes and be told that "he looks well in it." It takes a woman to

do that, above all a daughter. Alas, for the old farmer whose daughter is toiling in a factory town that she may wear finery herself and have "a room of her own, furnished as she wants it."

There are medicines for the restlessness of young women, I suppose; though one who has had experience of it knows too much to make large claims. I would send the daughters of the farm traveling. Let them see many places, especially cities, factory-towns, business houses. They may come home better pleased with their own place. In any case they must not be penned up, forbidden, repressed. The large outlook will serve as vocational guidance, to help them decide where they are to live with the fewest regrets in after years. Books will do it. The moving pictures, if good taste is used by the parents and teachers in selection, will do much. That is their social use. We want to keep those girls only on the farm and in the village who will gladly stay there, with real love and large outlook.

But the real remedy must come in a complete reversal of the policy of Government departments and of the public schools, farm journals and county agents. Why should they forever voice the city's greedy argument "produce, produce, produce!" The main purpose of the farm and of the lovely village is to live, to consume and to enjoy. To see the values of life is more religious than to increase the goods. Men of good taste can be poor and happy. But mere producers are most unhappy. Toilers, the more they have the more they complain. The farmer has an advantage over other laborers in that he owns or expects to own his home, which is to him a thing of beauty as well as a mine of wealth. Until Americans cease to command the farmer to mine the soil, and until his teachers learn to teach him to get joy and value out of his own goods and comfort out of the goods that others produce, we will have discontented women and girls will say, "I want to leave the farm...because I live on one."

CONTENTMENT

No spacious lawn, no stately palms
Surround my humble dwelling,
But from the gnarled old apple tree
A robin's song is swelling.

No beds of rare exotics bloom,
By hireling gardener tended,
But pansies, pinks and marigolds,
In sweet confusion blended.

No Paris gowns, no social whirl,
No friends who fawn and flatter,
But flapping lines of snowy clothes,
And little children's chatter.

No plaudits from a fickle world,
No fame, no laurels knowing,
But praise from one whose heart is true,
And hearth-fires brightly glowing.

So though my worldly gains are small,
Yet want I'm not confessing,
For health and love and sweet content,
Are riches I'm possessing.

MRS. MYRTLE BLASSING,
Hillsboro, Oregon

THE REV. R. S. HAWKER

RURAL DEAN

Wm. L. Bailey



THERE is always and everywhere room for the pioneer. It is not so very far—in spirit—from the sea-cliffs near the Land's End of England, where Kingsley got his inspiration for "Westward Ho," to the outlying districts of rural America. Morwenstow Parish was on the outer edge of things. It was one of the most remote and neglected parishes in the England of that day. But that was its peculiar challenge to Robert Stephen Hawker.

There he found full chance for expression of his poetic nature and spiritual heroism. He earned for himself one of the best biographies in English literature, the friendship and compliments of such men as Sir Walter Scott and Lord Macaulay; he goes on record as the first Rural Dean, initiator of the Weekly Offering and of the Harvest Thanksgiving.

Hawker's experiences were not essentially different from those of Mills, whose *Making of the Larger Parish* is a landmark in rural church methods. The "Group System" now in practice in a number of districts under the Rural Work Department of the Methodist Episcopal Church is the same idea. One might think that the Weekly Envelope idea was a new one, and that the Church must always have had its Harvest Home service. And one would hardly expect that an eccentrically poetic and mystic nature like that of Hawker, working in a ritualistic Church, would be a pioneer in Rural Church Methods.

It came of his love for the Place and the People. His was a North Cornwall parish. It was the Land of King Arthur and the Knights of the Round Table and of the Quest of the Holy Grail. Tennyson loved to visit here. Kingsley thought that the nearby village was "the loveliest in England" and this was where he spent holidays of recuperation from his toil in Eversley. The coast is unrivalled for grandeur. The swell comes unbroken from Labrador, to shatter and foam on this iron-wall. The roar can be heard for ten miles inland. Not once in a dozen years, it is said, is the sea ever calm enough to reflect a sail. Here the sea is a cruel robber of life and treasure. In Hawker's day no winter passed without loss of many ships.

His church was perched on the cliffs overlooking this thundering surf of the Atlantic, and all around it stretched,

"Wild rock, and lonely shore: and dark seas moaning." The location was that of an ancient shrine—to the gray Morwen. It lay in a steep and narrow valley, chosen by this ancient hermit-lady as the most remote and awful glen in all this coast. For utter loneliness and wild beauty it was unsurpassed. The church dated from Norman times and its tower was worthy of the era, as was its marble chancel floor. Hawker labored here for forty-one years, and made this church and this place memorable.

In glens not quite so remote, which made natural amphitheatres, Wesley led Camp-Meetings where from ancient times half-pagan pageants had been observed. The Cornish people became Methodists and in Hawker's day there was still the problem of denominationalism in an aggravated form; for Morwenstow was on the outskirts of the Establishment. Hawker had no competition when he applied for the job of shepherd to so unruly a flock!

Non-residence was the rule. This is not a new problem for the rural church. In an even more ancient time St. Francis found need of a mission to "preach the love of God in the country-side." Services were commonly performed in a slovenly manner. The sacraments were rarely administered. Pastoral visitation was sadly neglected. And all these evils were aggravated in the case of a parish so remote as Morwenstow.

When Hawker came there he found "the manse in ruins, and partly used as a barn; a venerable church, but deserted and ill-cared for, amidst weeds and brambles; a parish peopled with wreckers and smugglers, for the most part." The farmers of the parish were simple-hearted but respectable. But the people of the hamlet, after receiving the wages of the harvest-time, eked out a precarious existence in the winter and watched eagerly for the shipwrecks, upon the plunder of which they counted.

THE last of the smugglers and the last of the wreckers lived during Hawker's "cure of souls" in this parish.

No winter of his more than forty years here passed without loss of ships. But he early organized a special band of "workers" for patrolling the coast after great storms. He developed a unique service for "the dead from the sea." He became known and loved—his biographer tells—all over the northwest coast of Europe, wherever ship-owners and sailormen lived, or loved ones remained. His house and church became a veritable shrine. His people—after a stern moral struggle—came to appreciate the spirit of the thing, and his example redeemed the soul of villages far up and down that coast, restoring them to an honest work and religion.



Morwenstow Church in North Cornwall

Eccentric as he was in personal habits of dress and conduct, and fanatical in his ritualistic tendencies, he was above all the man who fought the wreckers of this coast. It was the day of the Oxford Movement and as Hawker died (though he had not lived) in the Roman communion, his body was not buried in his church, but his epitaph was long on the lips of those who knew him, "His door was always open to the poor" they said.

A slight indication of his pastoral care is given by his custom of having the burial service of the laboring poor man at the hour when the deceased was accustomed to "leave work."

His was really an "open house." His hospitality knew no bounds. He was virtually a Christian communist. He was always thinking of little comforts for the sick, the aged and the poor. Often of a stormy night he would rise from his own bed to carry a blanket miles in the dark for the comfort of some chilled granny or new-made mother.

He loved children and they loved him. It was his delight to take them by the hand, and stroll with them about his parish, telling them the stories of its St. Morwena, King Arthur, smugglers, wreckers, and hobgoblins. The best evidence of his influence over children is perhaps the reputed fact that they would take no physic from any other hand.

This phase of his work had its serious side too. A child said to him one day, "Please, Mr. Hawker, did you ever see an angel?" "Margaret," he answered solemnly, and took one of the child's hands in his left palm, "there came to this door one day a poor man. He was in rags. Whence he came I know not. He appeared quite suddenly at the door. We gave him bread. There was something mysterious, unearthly, in his face. And I watched him as he went away. Look, Margaret, do you see that hill all gold and crimson with gorse and heather? He went that way. I saw him go up

through the gold and crimson, up, still upwards, to where the blue sky is, and there I lost sight of him all at once. I saw him no more; but do you remember the words, 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares!'"

This was the sloping glen in which his church and home lay. It was in this spirit that he lived and worked.

THERE is all too little of this in our pastoral work today. That it is not incompatible with the utmost practicality is evident from the following pointed protest (one of scores of letters often amounting to Survey Reports) that he wrote to various of his parishioners: "There are in Morwenstow about six thousand acres of arable land, rented by seventy farmers; forty large, and thirty small. There are less than sixty able-bodied laborers, and twenty-five half-men, at roads, etc. With one laborer to a hundred acres there can be no lack of employ. Wages are eight shillings a week, paid not in wages but by truck of corn. A fixed agreement of a hundred and twenty-five pounds of corn is allotted to each man in lieu of fourteen shillings—be the market price what it may. Man, wife, and three children will use this corn in fourteen days. Only one shilling a week is left, and this goes for house-rent. This leaves for fuel, shoes, clothing, groceries, church, and club, . . . nil: o s. o p.," and Hawker adds: "These are not questions which I want to be answered—only questions for your own private consideration."

This is eminently Christian both in its care for "the sheep" and also in the way he suggests for bringing about a different state of things.

Hawker worked nearly half a century in this little parish of less than three hundred people. He never rose above the rank of vicar. But his life is on record.

THE CHURCH PARTICIPATES IN AN ENGLISH HARVEST

IN that classic pastoral, Blackmore's *Lorna Doone*, there is the description of a good old British custom very like some that one reads of in the Old Testament.

A farmer himself tells the story of how all the parish had gathered in his yard with their sickles,—for it was his turn to open the harvest season; how the procession of harvesters started for the field in traditional order,—the parson in the lead, wearing his gown and cassock, the parish Bible in his hand and a sickle strapped behind him, how before they put their sickles to the wheat the parson read some verses from the Bible (one can imagine many that might have been

chosen) and then laid the Bible down on the square head of the gatepost and "despite his gown and cassock three good swipes he cut;" then how the owner of the field followed, saying "Thank the Lord for all his mercies and these the first fruits of His hand;" and finally how the clerk of the parish lined off a psalm, verse by verse, which they all sang, "so strongly that the foxgloves on the bank were shaking, like a chime of bells, at it,"—and then they fell to work.

The men "kept marching onward down the flank of the yellow wall, with knees bent wide, and left arm bowed, and right arm flashing steel" . . . "like a wedge of wild fowl, to and fro we swept the field," while the women followed, binding the swaths into sheafs, and the children gleaning.

At evening when they had wiped their sickles and hung them up, they came to the house for the harvest supper. After they had satisfied "their brave appetites" they lifted on high a neck of corn, dressed with ribbons gaily, and set it upon the mantelpiece, singing around it the Harvest Song:

THE HARVEST SONG OF EXMOOR

The wheat, oh the wheat, 'tis the ripening of the wheat!
All the day it has been hanging down its heavy head,
Bowing over on our bosoms with a beard of red;
'Tis the harvest and the value makes the labor sweet.

Chorus

The wheat, oh the wheat, and the golden, golden wheat!
Here's to the wheat, with the leaves upon the board!
We've been reaping all the day and we never will be beat,
But fetch it all to mow-yard, and then we'll thank the Lord!

The corn, oh the corn, and the blessing of the corn!
Come unto the door, my lads, and look beneath the moon,
We can see, on hill and valley, how it is yellow,
With a breadth of glory, as when our Lord was born.

Chorus

The corn, oh the corn, and the yellow mellow corn!
Thanks for the corn, with our bread upon the board!
So shall we acknowledge it, before we reap the morn,
With our hands to heaven and our knees unto the Lord,
etc.



THE SUNDAY SCHOOL AT WORK

Department Edited by J. M. Somerndike



MAKING A NEW START

I HAVE received a communication from our Sunday School Board, urging us to observe Rally Day; what shall I do with it?" The Superintendent of the Sunday school is the speaker. It is the regular monthly meeting of the Sunday school Workers' Conference. In response to the pressing invitation of the Superintendent all the officers and teachers of the Sunday school are present and eagerly anticipating the announcement of new plans to be put into operation during the Fall and Winter months. The Superintendent is dissatisfied with the dull routine and during the summer months has been reading all the literature he could obtain with suggestions for making it more attractive and more efficient. Whenever he met any of his fellow-workers he talked about the Sunday school, searching eagerly for new ideas and plans. He is first the average Sunday school Superintendent, with no special training for the task, a successful business man, busy all the week, with all his spare evenings spent in reading farm or trade journals and catalogues. He loves the children, believes in the Sunday school, lives a consistent Christian life and is one of the "pillars" of the church. He has been holding the office of Superintendent long enough to see many defects in his organization as well as many excellencies. He has attended township and county Sunday school conventions where he has heard experts in Sunday school work explain the best methods for conducting the school, and as he compared his own school with the ideals which they were promoting, he felt ashamed. He resolved then and there that he would study the whole subject of Sunday school organization and administration, and then try to develop among his officers and teachers the same spirit of aggressive, co-operative service which he had succeeded in developing among those who were associated with him in his business.

He has come to this meeting of the Workers' Conference full of enthusiasm and full of new ideas, but with some misgivings concerning the attitude of some who have been faithful teachers in the Sunday school for many years. Their earnestness and zeal are unquestioned and they are honored for the service they have rendered so freely and efficiently; but they can see no necessity for making any change in the old methods. "Why should we have a special Rally Day service?" inquires one of these teachers. "Our Sunday school does well all summer. Rally Day is only intended for the Sunday schools in the big cities where folks go away on summer vacations."

The Superintendent sees many heads nodding assent to

these views; but he is not discouraged. He expected that the first reaction to his suggestions would express itself in the form of objections or advice to proceed cautiously, so he smiles, awaiting other remarks. He has learned that the secret of overcoming opposition to progressive ideas in church and Sunday school work is to "keep smiling" and to make generous allowance for the lack of vision on the part of others.

The next ten minutes are spent in hearing similar objections, until it seems as though it would be impossible to overcome the inertia which has developed through the years of treadmill work. The spirit of consecration and earnest piety has never been lacking, but there has been too little thinking, originality and adaptation of modern methods.

"I can readily see why the purpose for which some of the city schools holds a Rally Day service may not apply to our situation," observes the Superintendent, "but that is not the only purpose of Rally Day. Every Sunday school should observe Rally Day because it furnishes an opportunity to secure a full attendance of all the officers, teachers and pupils, and to announce new plans for the fall and winter work. We must let the boys and girls in our Sunday school know that we are thinking about the school and trying in every possible way to make it attractive. We must show more interest in their every-day life; we must establish a closer bond of sympathy and understanding if we want to be really helpful in shaping their characters after the pattern of Christ." This was a long speech for the Superintendent to make, but he had resolved to make a start at this meeting and he felt the impelling force of his own convictions urging him on.

"Well, what new plans do you have to propose?" interrupted the pastor who had listened to the discussion with great interest, and who began to see the signs of an awakening for which he had been working and praying.

"One of the first things we should do is to reorganize our school on the departmental basis," answered the Superintendent. "The children should be graded according to their age and they should be taught the lessons that are especially adapted to their needs. I have been studying the advantages of the Departmental Graded Lesson system and I am convinced that we can do far better work with a fully graded school than we are now doing in our primary department and main school, all meeting together for opening and closing exercises, and going through the same routine every Sunday. Then we should start a Cradle Roll for the babies,

and a Home Department for the adults who cannot attend the Sunday school. We cannot hope to do our best work until we have brought every member of the church into vital contact with the Sunday school. Every home represented in our church ought to be represented in the Sunday school in some way."

"How are you going to accomplish these things?" "Won't they revolutionize the Sunday school?" "Will the pupils like the idea of being in separate departments?" Such was the bombardment of questions that were hurled at him, as he paused in his remarks.

"It can be done here because it has been done by other Sunday schools, and what others can do, we can do," he answered. Then he read extracts from some of the literature he had secured, pointing out the advantages of the graded school and the departmental graded lessons.

Then the pastor arose. "My friends, this is the day for which I have been hoping and praying. Our Superintendent has received, through the guidance of the Holy Spirit, a vision of new and better ways of working in our service for Christ. He is our leader and we ought to follow him.

Let us adopt for our slogan, 'A bigger and better Sunday school,' and go forward united in heart and in purpose." The effect was instantaneous. They could not resist the pastor's appeal, and much to the surprise of the Superintendent it was his most persistent objector who arose and moved "to observe Rally Day and to approve the Superintendent's plans for 'a bigger and better Sunday school.'"

Is this a picture of your Sunday school? Are you dissatisfied, Mr. Superintendent, but not knowing how to remedy the present conditions? Are you praying and waiting, pastor, for their eyes to be opened to the better ways of working and the larger possibilities? Improvement will never come unless some one is willing to take the time to study the best methods and find ways of wisely adapting them to the local conditions. No Sunday school expert can do it for you. He can give you the ideas and the methods, but your own leaders must find the effective way of introducing them into the school.

What new plans have you worked out for this year? Write to your denominational Sunday school headquarters for advice and suggestions.



Distance and heat did not prevent these Washington boys and girls from attending D. V. B. S. regularly

INCREASE OF MEMBERSHIP AND ATTENDANCE

THE Presbyterian Sunday schools in Iowa will unite during the month of October in a state-wide campaign to increase the membership and attendance of their Sunday schools. The Sunday School Committee of Iowa Synod has inaugurated this campaign to begin on Rally Day, September 30, and all the Sunday school field workers in the State will concentrate their efforts toward the attainment of this goal, assisting the Sunday schools in every possible way to secure their quota of new members and developing a state-wide interest in this movement.

It is an interesting fact that in spite of all that has been done by the churches of all denominations in the State of Iowa, the latest statistics indicate that there are more than five hundred thousand children and young people under twenty-five years of age living within the borders of that rich State who are not enrolled in any Sunday school. In view of the failure of the home to provide Christian nurture, it may be safely assumed that children who are without any church or Sunday school privileges are spiritually destitute, and they should be the objects of the most earnest missionary endeavors.

The Iowa campaign for the increase of Sunday school membership and attendance will emphasize the organization of cradle rolls in all the Sunday schools that do not now have a cradle roll, and a campaign to increase the enrollment of the cradle rolls already in existence. A similar effort will be made to enroll the "stay-at-homes" in the work of the Sunday school by establishing home departments in the Sunday schools whose organization does not now include a home department, and the enrollment of additional members in the home departments already organized. Class organization will be emphasized both for adults and for young people.

Adult Bible classes will be expected to make an earnest effort during the month of October to enroll new members and young people's organized classes will be requested to do likewise. Special emphasis will be given to the reclaiming of those who have become indifferent and whose attendance is intermittent. Greater regularity in attendance will be urged; and by visitation and the united effort of the pupils of the school, it is confidently expected that a new interest will be developed.

The Sunday schools will be urged to make a careful survey of their respective parishes, for the purpose of ascertaining the number of children and adults who are not connected with any Sunday school. These surveys will be carefully followed up by personal invitations through visits of a Membership Committee. In many cases it will doubtless be found advisable to organize a mission Sunday school in order to provide for the needs of children and youth who are too far removed from the church to become regular attendants of the town Sunday school. Such a mission Sunday school will be taken under the care of the town church, and leaders will be provided.

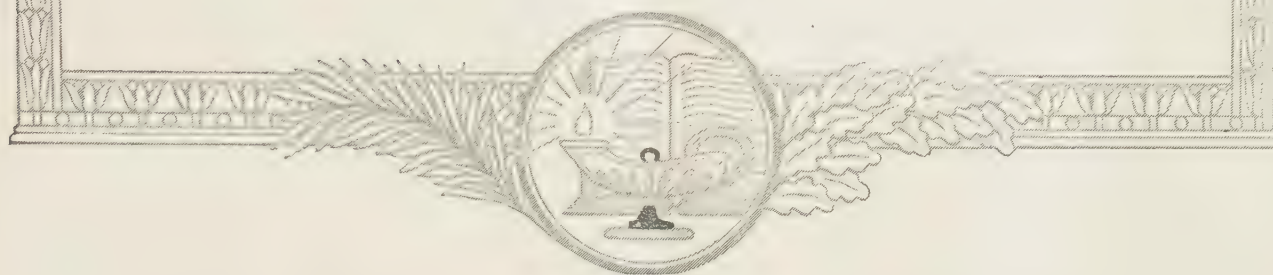
Various suggestions have been made for membership contests between classes and departments and with other schools within the same presbytery. Through friendly rivalry to attain the highest record enthusiasm will be developed among all the pupils and the results will undoubtedly show a great gain in the Presbyterian Sunday school statistics when they are compiled next Spring.

These plans which will be followed in Iowa can be introduced everywhere. The time is ripe for a nation-wide drive for bigger and better Sunday schools. When we consider

(Continued on page 10, Col. 2)

RELIGIOUS EDUCATION

Department Edited by Harold McA. Robinson, D.D.



THE CHILDREN'S DIVISION OF THE RURAL SUNDAY SCHOOL

Florence E. Norton

ACROSS the lake, as I write, I can see the little country church. It is a picturesque building, white, with green shutters and a lovely steeple standing out sharply against the evening sky. But certain questions come to mind as one gazes upon its loveliness. What about its adaptability to a program of religious education, and how fare the boys and girls who troop through its open doors week by week? For it is a sad truth that the rural church building is usually not well adapted to a program of religious education, especially for the younger children.

Yet this need not be. In most instances even the most unpromising building may be adapted to meet the needs of the children, or other plans made for efficient religious training. For the building is, after all, not the greatest need. More important for the rural church is a definite program of religious education for the children's division of the church, and one or two capable leaders to promote that program.

An educational program, however, never just happens. The surest way to obtain it is to organize a committee or council of religious education to develop and promote an educational program. Such a committee should consist of the pastor, a member of the session, representatives from the different organizations of the church, and the general and departmental superintendents of the Sunday school. Those who are directly responsible for the children's division would have charge of the program for the boys and girls under twelve years of age. In this they would be assisted by any other members of the Committee who were fitted to help, and their program would, of course, fit into the educational program for the entire church.

If it is to be a well-balanced program it should provide for instruction,—to include suitable Bible lessons, graded, so as to meet the needs of the children in the various stages of their development; memory work, closely related to the lesson courses; missionary instruction; lessons on prayer and on giving.

The Westminster Departmental Lessons, a modified form of graded lesson, can be used in the smallest school, and their use insures to the children suitable Bible material, presented in a helpful way. There is a course for the Beginners' group (four and five years); one for the Primary group (six, seven and eight years) and one for the Juniors (nine, ten and eleven years). For use with these lessons a memory

work course has been prepared, the memory material being correlated with the lesson courses.

With the exception of a brief story now and then, it is almost impossible to give missionary instruction to Beginners. But to the Primary group missionary instruction may be given by means of stories, missionary songs and an occasional dramatization. A good collection of such stories is found in "Primary Mission Stories," Applegarth.

There are mission study books for Juniors each year, which may be studied chapter by chapter. The Juniors may also study with profit the lives of the great pioneer missionaries, using such a book as "Fifty Missionary Heroes Every Child Should Know," by Johnston.

A well-balanced program of religious education must have its expressional side. Children of the Beginners' group find their best expression through conversation with their teacher, looking at and talking about pictures that illustrate the lesson; playing the story after it has been told, and once in a while doing a bit of very simple handwork.

Primary boys and girls like to retell the lesson story, draw a picture of the story, after it has been told, or draw something that illustrates the lesson truth. They can mount pictures, write the lesson text, and study pictures with their teacher. Where it is possible, they enjoy and can profit by a bit of dramatic work.

Juniors can do map and notebook work of all sorts, make posters, write the lesson story, make an outline of the lesson, or illustrate the lesson and the hymn by drawing.

All the work suggested for the various groups, except the dramatic, can be done in a one-room school. It is not necessary to have tables: the children can use lap-boards of heavy cardboard or compo board.

The truest form of self-expression, however, is in service for others. Even the little Beginner can be taught to be thoughtful of his playmates and kind and helpful in his own childish way at home. The same may certainly be expected from the Primary group, and both groups may bring money or gifts once in a while for needy children, or for a missionary cause. The Juniors are capable of much greater development along the line of service and should receive training through the committee work and other activities of the Junior society.

The third phase of the educational program will be the development of the devotional lives of the boys and girls through carefully planned worship services. Graded worship

services are a necessity, for the child of six cannot worship God in the way that a child of ten does. Good hymns for Beginner and Primary children are to be found in "Songs for Little People," Danielson; "Song Stories for the Sunday School," Hill; and "Carols," Leyda. For the Juniors "Junior Carols" is good. The Primary superintendent who needs help in preparing Primary worship services will be helped by a study of "Primary Orders of Services," Priest.

If a group of wide-awake rural leaders were to plan such a program of religious education for their children, how could they carry it out in a two-room church?

It might be possible for them to have their Beginners' group meet during the church hour. If, in connection with this Beginners' Class, still younger children and babies were cared for in a screened-in corner, mothers could enjoy the church services while their children were in the nursery or the Beginners' class. The Primary and Junior groups of this school could meet at a different hour than the adult school, making it possible for each group to be separated during the entire hour. In this way graded worship is made possible for all three groups, as well as more space, giving opportunity for dramatic activities.

Perhaps the members of the church live so far away that they must drive quite a distance to church and the entire family must start together. In that case a different plan must be followed.

Perhaps the Beginners can meet in the parsonage or a nearby house or school house, or in warm, dry weather, on the lawn under a shady tree. Then the Primary group may have the extra room and the Juniors must meet with the adult school. If it is not possible to find a place for the Beginners, then the Primary and Beginners' group must meet together for their worship service, being separated by screens or curtains during the lesson period.

When the Juniors must meet with the adult school they should be in carefully graded classes, grouped by years. This group of boys and girls, even though meeting with the adults, should have a superintendent who will plan social affairs, work with the teachers, and look after the interests of the Juniors generally. The classes should be grouped together in a corner of the room and screened in some way during the lesson. In their screened-in corner they may have a Bible drill; or memory drill; or story; they may also have their map work and other activities.

The worship service for the adult group should be modified somewhat to meet the needs of the Juniors. Good hymns should be used, missionary stories told. They may contribute to the service occasionally by giving a Bible drill reciting a memory passage, or singing a memory hymn.

What is to be done, however, if the church has only a one-room building? Let the leaders make every effort to place the Beginners elsewhere than in the adult school. It is almost impossible to care properly for Beginners under these circumstances. Yet some schools have done it. One group of Beginners met in the front of the church, back of the piano. A window made their corner light; tiny chairs made them comfortable; a burlap screen held pictures and a basket of leaves or flowers on the teacher's table gave a touch of beauty.

Another screened-in corner may be given to the Primary group and another to the Junior. Sometimes the low platform of the church can be used for one of the groups.

"Where there's a will there's a way" surely is a good slogan for workers in the rural church, for usually there is a "way." A study of "The Children's Division of the Little Sunday School," Baldwin, will reveal still other ways of meeting the many problems that face the rural church.

INCREASE OF MEMBERSHIP AND ATTENDANCE

(Continued from page 8)

the fact that there are twenty-seven millions of children and young people in the United States who are not enrolled in any Sunday-school and whose only hope of receiving the training that is necessary for the development of Christian character is through the extension of Sunday school privileges and opportunities, the necessity of a united effort in this direction is apparent. The rapid advance that has been made by the Sunday-school in the adoption and adaptation of the best educational methods places it in a position where it can provide in a most effective way for the spiritual needs of the children and young people. The modern Sunday school provides for adults as well as for the children and youth. It has been well said that if we would retain the boys and girls in the Sunday school we must build a wall of fathers and mothers behind them. The Sunday school should be regarded as the Bible teaching service of the church, and it should enroll the men and women of the congregation as well as all of the boys and girls.

Again, our Sunday schools should develop more of a community spirit. Instead of enrolling only the babies of the church families in the cradle roll, it should be the constant aim of the superintendent of the cradle roll to secure the name of every new baby in the community whose parents are not connected with any church. By this means the church finds an entrance into many a home which otherwise would be neglected.

Every Sunday school can arrange a membership increase campaign in a way that meets its own conditions and necessities. It is important, however, to study the situation carefully, to plan wisely, and then to work unitedly and energetically toward certain definite goals which may be determined upon as being within reasonable reach.

SUNDAY SCHOOL MISSIONS AND THE NATION

Rev. John W. Hoyt

IT is not always possible to give credit where credit is due. What the nation owes to Sunday school missionary work will probably never be known. As creator of conscience, a guide to hearts from wayward paths to paths of light, as instiller of obedience to the law of the land it has been potent. In neglected spots where scores of children would otherwise grow up in darkest heathenism, degraded by low morals and lack of ideals, the Missionary steps in to turn the tide, to win the day for all that is best and truest. He does not succeed with all but he does with some. This is truly the means of creating a certain community conscience. Truly thousands have become heads of families, leaders in business and profession whose best thinking and action has been the fruit of seed sown by the Sunday school Missionary. There are many achievements, deeds of mercy, altruistic endeavors, that simply would not have been, were it not for the early days in some of these mission Sunday schools. The deeds and actions that might have been found in the same lives, if the Sunday school had not guided them in ways of peace and usefulness would be an ignominious story. We do not like to think what many lives would have been, if Christ had not entered in to create them anew. Perhaps all is said when we say that the Sunday school Missionary brings Christ to the people. That beyond question is to bring the best and most needful. The nation owes most to those to whom Christ has come and it therefore owes much to SUNDAY SCHOOL MISSIONS.

FROM OUR STUDY WINDOW



ART AND RURAL LIFE

THE July first issue of the *Survey Graphic* has an editorial comment on a recent statement of C. J. Galpin of the Department of Agriculture, before a meeting of the American Federation of Art, in which he said:

"Artists the world over continue to make the farmer the man with the hoe. The hoe age in agriculture is closed. The hoe farmer may still be found here and there, but his day is done. For the past fifty years there has been a titanic struggle in America to take the hoe out of farming, to take the hoe manner of living, the hoe school, the hoe church. Machine farming has replaced hoe farming. Agricultural science has transformed farming from a traditional craft to a creative process."

Mr. Galpin invited the artists of America to express this newer conception of farming not only in symbolical works but also in architecture.

RURAL COMMUNITY ORGANIZATION

THE current wide-spread discussion of rural community organization is being given a solid basis of fact by detailed scientific studies of the actual social groupings which country people have. The July issue of the *American Journal of Sociology* publishes a paper read by Professor J. H. Kolb of the University of Wisconsin at one of the sectional meetings of the American Sociological Society in joint session with the National Community Center Association. This paper is largely based upon intensive studies made of Dane County, Wisconsin, a fuller report of which will be found in a pamphlet published by the University of Wisconsin entitled "Rural Primary Groups."

Professor Kolb puts forth four generalizations as the important observations gleaned from these specialized studies:

1. Rural Society, like other forms of society, is made up of social groups. For example, in Dane County, Wisconsin, which has thirty-five legal townships, one hundred and twenty-five open country neighborhoods were found. The factors originally creating these groups are of many sorts—nationality, economic purpose, topography, etc.

2. These groups are changing things, making necessary adjustments in social organizations and institutions. Many of these groups were definitely in process of change; some had rather recently emerged; some had already practically lost their significance; a few were increasing in geographic size and many were decreasing. The particular major interest which originally differentiated one group from its

neighbors may have completely lost its significance. The shifting of population, the improvements made in transportation and communication and the necessary adjustments in rural social institutions are factors which are effecting change in social groupings.

3. Rural folks are always in a service relation to the nearby city, town or village. Most of the smaller groups are limited in the services which they perform. For purposes of rural organization, the village or city center must be included in any plan which involves the farmer group.

4. Community organization consists of this mesh of organized and changing relationships. Such processes are to be fostered as give maximum initiative to both rural and town groups and which at the same time bind both into a larger unit of such proportions as to render organization functions efficient. For example, a comparatively large proportion of the farmers interviewed in this particular county preferred their social institutions located in town rather than in the country. Particularly was this true of the younger people.

The importance of studies like the foregoing is that they indicate the need of the farmer for a larger community organization and that, in supplying this need, the farmer and the townsman must co-operate intelligently and sympathetically. This also has definite implications for the church in considering the inter-relations of town and country congregations and planning a parish organization which will be in line with recognized social and economic tendencies.

THE RURAL CHURCHES OF THE REFORMED CHURCH IN THE U. S.

MR. RALPH S. ADAMS, the Rural Church Field Worker of the Commission on Social Service and Rural Work of the Reformed Church in the U. S., has been conducting a questionnaire survey of the rural fields of that denomination. A preliminary report has been issued in the form of a bulletin which sketches the general rural church situation as revealed by the detailed returns from more than four hundred congregations. More than two-thirds of all the congregations of the denomination are rural. These rural churches are predominantly in the most prosperous agricultural sections of the United States. The tendencies in rural church development which are revealed in this study, while they show a situation somewhat more favorable than the average of all rural churches, are nevertheless sufficiently serious to occasion grave concern. The more important conclusions may be summarized as follows:

1. Rural churches have the initial disadvantage of a relatively inadequate pastoral service. Although 68 per cent of the congregations of the denomination are rural, only 55 per cent of the charges are rural and these engage the services of only 39 per cent of the ministers. The churches average more than two per charge, which is well above the average for the entire denomination and the general town and country average for all denominations. Only one-third of the pastors are able to devote their time to individual congregations. Nearly one-third serve three or more churches each. Only 36 per cent of the rural churches have resident pastors.

2. The rural churches on the whole have too small an average membership for the most effective work. Nearly one-half of the whole number have less than 100 members each. The small churches generally are less well organized and are less successful evangelistically.

3. The rural churches are usually under-equipped. Almost exactly one-half of them have one-room church buildings. A negligible percentage have structures adequate to a broad-gauge community program.

4. The rural church program is usually inadequate to modern community needs. The various age and sex groups in the church and community are not sufficiently organized. The churches are less successful in reaching tenant farmers than in reaching farm owners. They are less successful in reaching people of foreign extraction than they are in reaching native born. More than one-half of them have but one or two public services of worship a month. Comparatively few churches are definitely co-operating with and developing the social agencies of their communities.

5. The working organization of the average rural church is weak at important points. Less than half of them have an adequate financial system. Less than half have in their religious education program anything more than the obvious and ordinary features of Sunday school work. Less than a fifth adopt an annual church program.

6. Rural pastors' salaries are inadequate. This can be said with confidence even though the average paid in this denomination is well above the amount received by many rural ministers. The average approximates a cash salary of \$1,225 and parsonage.

7. The rural church is not getting the young people of its communities. The proportion of the upper age groups in the membership greatly exceeds their proportion in the population.

8. The rural churches face many disintegrating tendencies in community life. The population is becoming more complex. Destructive agencies are present in many communities. Commercialized recreation, frequently with unwholesome tendencies, is a problem. Farm tenantry is generally increasing. There is a strong drift of young people from the country to the city. These and many other forces threaten the integrity of the country community.

It is the purpose of the Commission on Social Service and Rural Work to complete this study and to publish later the final report. Copies of the preliminary pamphlet may be secured from the Commission at its office, 15th and Race Streets, Philadelphia, Pennsylvania.

NOVATO FACING FORWARD

(Continued from page 2)

weekly moving pictures were shown. Interest in community gatherings grew. More groups began to meet here. In a diary kept by the pastor during the first two years of community house activities there is record of mass meetings, firemen's socials, classes in nursing and music, rehearsals

and production of plays, bazaars, sales, lectures, political meetings, dairymen's meetings and school board meetings, children's parties, Masonic suppers and Chamber of Commerce meetings. All the while louder grew the demand for a better building and equipment. A meeting was held to discuss plans for the building of a real community house and a publicity campaign followed in order that the work might be accomplished as soon as possible. Nine lots, one block from the church, were purchased in December, 1921, and in January, 1922, a community mass meeting was held at which a Community Council of 10 was chosen with the pastor as chairman. To this Council all community activities are still referred and to it belong two Roman Catholics, a Portuguese, the local banker and the leading business men of Novato.

A fund campaign took place shortly after this meeting and in twenty minutes at the church \$6,300 was subscribed for the new house. Even the name of "Star" (the pastor's prize cow) was placed on the list for a pledge of \$250, which the pastor had agreed she must pay in milk as her share in the community enterprise. Dinner was served that day at the old community house and before night \$10,000 had been pledged. It was a non-member who first offered to give \$1,000 toward the project. A sum of \$10,000 was granted by the Presbyterian Board of Church Erection and an equal amount was subscribed from outside sources.

In the fall of 1922 building operations began and the community house is now completed and the busiest place in the village.

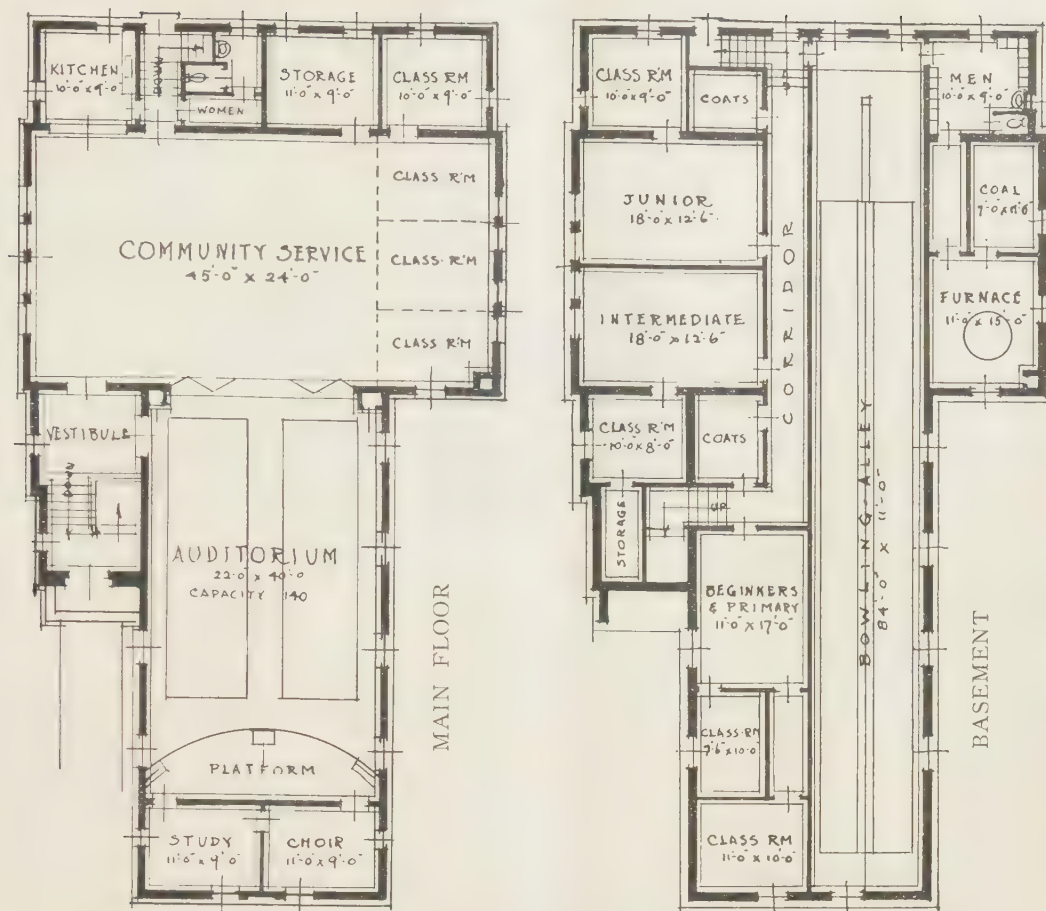
The main structure, for general community purposes, has large auditorium with stage and dressing rooms, library and club rooms. A large wing is used as the women's department and is equipped with kitchen, bath, nursery and sitting room. The mezzanine floor above the main lobby is used for club and various community meetings. The basement has fine gymnasium and shower bath with hot and cold water. The house provides a place for every kind of activity and not only the men and women but the boys and girls and little people have been considered.

Weekly moving pictures are patronized by the whole community. Mr. Christensen said, "As for me, I don't really care for hold-up pictures of Bill Hart...but some of my people do. Therefore, now and then we have a Hart picture." A committee sees to the choosing of films and care is taken that they shall be varied and of the very best possible.

Mr. Christensen is the kind of pastor who holds the reins but never uses the whip and his concern is not that his people be Presbyterians but that they find all they desire at this one community church. He is careful of detail, quiet, fair and friendly. Whatever his people really want, if it is within reason, he tries to give them.

Novato is not a feverish, get-rich-quick, noisy, bustling community. It has never been forced to struggle over hostile mountains to break through forests and make a clearing. It represents more nearly than perhaps any other community in America the extreme opposite of the pioneer village. It offered its first settlers a ready soil easily cultivated and it manifested a neighborly spirit from the beginning. Only one-eighth of its population of 2,000 live in the village proper but the neighborly spirit extends even to the last farm in the valley.

The people believe in success and a future and in the quiet, patient way in which they go about their daily life,—grafting their walnut trees, driving their loads of broilers, eggs, fruit, milk and vegetables in to market, stopping for a chat at the post office,—so have they built up a wholesome, normal, free, satisfactory community with no smallest resident neglected. This is Novato—in "The Valley of No Regrets."



PLAN FOR A MONTANA CHURCH
Architects, McIver & Cohagen, Billings, Montana

HOUSING THE CHURCH PROGRAM

THE great limitation of the average country work is its lack of equipment. The real tragedy is that what equipment there is does not fit the actual needs and opportunities of the community. Since the church building actually conditions the effectiveness of the whole church program the logical procedure is always from survey to service.

The material below is a digest of Chapter I of "Planning Church Buildings," by Tralle & Merrill, Judson Press, and used by their permission. The building plan by McIver and Cohagen, of Billings, Montana, is for a \$19,000 community church building which will visualize the modern plant made to fit community needs. A similar plan for a church costing about \$10,000 has also been used.

BUILDING FOR THE NEEDS OF THE CHURCH

1. Build the plan around (a) the present actual needs, and (b) the probable future needs.
2. Develop a plan which will house the program; therefore decide—

- (a) What is the church program?
- (b) What is the church here for?
- (c) What is the church trying to do?
- (d) What more ought the church to attempt to do?

3. Have in mind the objectives—

- (a) to save souls;
- (b) to develop intelligent, useful, socialized Christian life;
- (c) through a three-fold program of
Teaching: instruction, worship, association.
Recreation: play, entertainment, association.
Service: giving, doing, approving.

4. Remember that a building planned to house the program costs less than one without recognition of an adequate church program.

(a) An adequate program, clear vision, and strong faith in the future constitute a powerful combination in appealing to the imagination and generosity of a community and to the favor and co-operation of God.

(b) A worth while church building will prove a good financial investment in its power to attract intelligence and resources.

(c) It is wise to move cautiously, to build one unit at a time, beginning usually with the educational unit, but with the whole plan in mind from the beginning as a determining factor.

5. Advise with the Church Building Society, choose the best available architect, beware of the architect with ready made "stock plans" which are dear at any price. Remember that every new church building is a new problem in ecclesiastical architecture.

6. Methods for building—

(a) Report findings of a "survey" and study of the parish to a thoroughly advertised meeting of every one interested in the possibility of an adequate church building.

(b) Give a concise summary of community needs, a program which will meet them, and a tentative sketch of a building which will house them.

(c) Make clear the possible cost.

(d) Decide on cost of building, cost of site, and vote to buy and build.

(e) Appoint or elect a thoroughly competent and representative building committee on the basis of interest and intelligence, and not on the basis of age, wealth, or official position merely. Have committeemen carefully selected because of actual fitness for the part they will take on sub-committees for (i) financing the proposition, (ii) building the church, and (iii) interior furnishings.

7. Decide on methods of canvassing for funds and proceed. Rouse the interest of the people and push for the goal.

—MALCOLM DANA, D.D.

Text and plans from pamphlet published by Congregational Department of Rural Work, "Housing the Church Program."

RURAL EVANGELISM

Rev. Arthur H. Sargent

Formerly Head of the Rural Work Department of the Vermont Sunday School Association

MODERN METHODS

WHY is it that country churches have declined where agriculture is prospering, and the farmers are using cream separators, cutaway harrows, and machines for planting and harvesting nearly all kinds of crops?

This is the answer. It is because the church kept on using old methods, while farmers went ahead with the progress of new inventions. The Country Church can thrive today by adapting itself to modern life, just as the farmers are doing.

When the rural church adopts the best methods to fit present-day needs of the farming community, then farmers will invest their money in a church as freely as they invest it in modern farm machinery. The first step in this direction is to recognize that the Sunday school is the big end of the church, and to give it chief prominence. Preaching was the chief thing wanted of the church in the past; but now the most important things are teaching and practicing.

APPRECIATION OF NATURE

MY second point is that the Country Church must be filled with joy and pride of the beauties and blessings of nature. The best things in the country are not the telephone and free delivery of mail and automobiles. They are things that are found in the country alone. They are the forests and hills and fields, morning light upon the meadows, and sunset skies, birds and flowers and fruit. They are the happy relations of neighbors who know each other and share life together. The special blessings of the country depend on the room and time to realize them, on being in tune with God's music.

The Psalmist praises God for delivering him from his troubles and setting him in "a large place." This may well mean that God placed him in the country where he had room to move freely, where the activities around him were not too great to allow him to listen and meditate and open his soul to the messages of God.

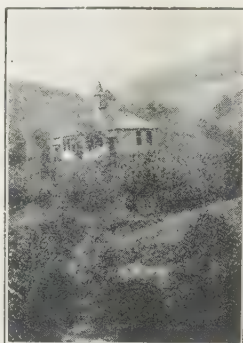
USEFULNESS

THE third thing that the Country Church must do to meet present-day needs is to be useful. It must be of practical value to the home and farm and school. It must be of some earthly use before it can expect to be of heavenly use.

An honest minister cannot ask an honest sinner to embrace religion unless the religion shows some fruit of practical service to the people. If people are hungry, their bodies should be fed as well as their souls. If the community is poor, something should be done to make business thrive as well as to make religion thrive.

If the horse-sheds have rotted down, rebuild them before asking people to come with their teams to revival meetings.

The church should provide club work for children, an agricultural fair for the parents and such advertising as will attract home-seekers to come and fill the vacant farms.



ORGANIZATION

THE fourth thing that the Country Church should do is to organize the community; be a leader around which all the people will naturally gather, first to enjoy themselves and get acquainted, and then to work together for better crops, better animals, better amusements, better schools, and better religion.

When the church leads in a community awakening, it means that all material things will thrive as the means to nobler spiritual life.

When these four corner-stones are laid in the Progress, Poetry, Industry, and Organization of country life, then we come to the application

of it all to religion.

EVANGELISM

WHY did God make the apple with the juicy pulp around the seeds on the outside?

Here is a good reason. The apple is to propagate apple trees by the seed that it contains. Now, the apple is made so that the child who gets it will enjoy the fruit before he discovers that there is such a thing as a seed to be planted to make more trees grow. The Christians who are evangelists of the religion of Jesus are like the apple. The church that wins souls must be like the apple—first comes the fruit that is offered for people to taste and find to be good,—then, far in, beneath the refreshing fruit, is the seed that confesses the source of the good life, and offers to plant that germ in more souls.

TO THE WORK

FINALLY, may I appeal to you who are young, with your life work before you, to seek a life of service, not to get, but to give,—“not to be ministered unto, but to minister,” not where you can earn the most pay, but where you can do the most good. You are needed among the hills and on the plains. You can do as noble work in a country community in our “Home Lands” as in India or Africa. You may do it as a minister or a teacher or a farmer. Whatever work you do, do it not for self, but for others.

To my brothers in the ministry in Country Churches, I appeal to stay with the rural work. Do not leave for higher pay or a “larger field.” Remember that the back-woods which we call “the country” is just as near to God as the front woods which we call “the city.”

O, sweet and blessed country, the home of God's elect!

FOR EXAMPLE

ARE you coming in today?” one farmer in Idaho asked his neighbor. There was a pause.

“You want a church in this community, don't you?” came the second query. The answer was affirmative.

“What would you think of a young man in war times who said, ‘Yes, I am interested, but I am not going to join up?’ Well, neighbor, getting into the church is just the same.” This farmer is a unit in an evangelistic program for the year around, with carefully planned meetings, to be sure, at Easter, but a division of the parish into nineteen groups with constant calling by the group leader and a semi-annual survey recorded in a card index. His neighbor joined.

WORKERS' FORUM

FOR THE INTERCHANGE OF OUR PLANS AND SUCCESSES

THE PASTORAL CALL

ACCIDENTS may have unexpected returns in resourcefulness. Here is a minister whose wife's broken ankle prevented pastoral calling for awhile because she had always accompanied him. Instead he organized a group of church ladies, who did effective work in this line.

A CALIFORNIA minister writes of his lonely field: "There are about twenty families within a radius of six miles of this place. The roads are poor. Some of the outlying families have cars, but many have not. And these settlements seem but tiny dots when compared with the vast wilderness of brush-clad hills, and beyond the hills an apparently limitless reach of rock-ribbed mountains.

"There has never, so far as I can find out, been a Sunday school or church service held here before. Most of the people around here have been raised in these hills without any church privileges, until custom has made them almost immune.

"I spent a few hours with the grandmother of the community, who was raised in the South. She is still fighting the old battles of the Southland. We changed the conversation from the hate of man to the love of God, and after prayer she gave me an invitation to call again. There is need of real consecrated effort here. I feel like a voice in the wilderness."

MORE hopeful is the vision of an Arizona minister. "I am glad to report that a beautiful spirit prevails in our midst, and personally I am looking forward to something unusual in the early fall. I remember an old Latin adage, which said, '*Crede quod habes et habes*,'—better in Scripture, which says 'According to your faith be it unto you.' I am convinced that when we come to our reward we shall then know that we carried about with us in life here a power which we did not know and did not use. At different crises in the affairs of our beloved church, I have had a glimpse of something just within our reach: a live wire just over our heads, which we might touch and, touching, bring power upon ourselves and others to bless."

D. V. B. S.

DAILY Vacation Bible Schools are spreading like radio. They crop up in remote towns of the west and south, with or without denominational co-operation. The pastor and his wife behind each sometimes "worked almost day and night to put it over." In one New Mexico field where many had never heard the combination letters "D. V. B. S." before, success was assured by a special vocal teacher and another who was especially good in dramatization.

ANOTHER school was launched by a "Jolly-up," where the boys and girls were reached before public school closed with invitations and an afternoon of outdoor games

with songs and moving pictures introduced them to their D. V. B. S. teacher.

A NEVADA school where teachers were scarce was saved by the older boys and girls, who proved such able assistants that there was no problem of discipline.

OUT in the Black Hills of Dakota one school was a success through the enthusiasm of the children and the co-operation of their parents, who took time off every Friday afternoon for a picnic with the little ones.

AFTER the session in a Northern Michigan town plans were made for a D. V. B. S. camp,—Camp DaViBiSco.

SUNNYSIDE, Washington, is a much churched town of 1,900 people. Greatly interested in the Daily Vacation Bible School because of its possibilities, the ministers decided to try it out. They formed an executive committee among themselves and issued a call for volunteers. Four departments were formed: Intermediate, Junior, Primary and Beginners. Four buildings were used: Methodist, Presbyterian, Christ-Congregational and Public School, a department to a

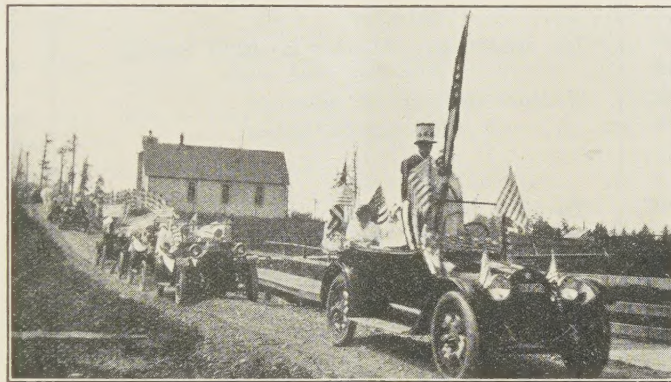
building. There was no hand or craft work save in the Beginners' Department. The program consisted of Bible Study such as memorizing, verse-finding, geography and dramatization, with the telling of missionary and character-forming stories. Great hymns of the church were taught and health talks given by local physicians. The enrollment was 266 and the average attendance 200. There were six teachers, including specials on music and dramatization, and eight assistants.

The school cost but little more than fifty cents a pupil. At no time did the interest lag, some children walking three miles and back each day. The parade on the last day with a closing pageant and review of the work done made a great impression especially on people who had thought lightly of it at first. Many parents have asked that the school continue for six weeks next summer.

OTHER SCHOOLS

THE ministers attending one of the Summer Schools for Rural Pastors this year summarized their three week's study as follows:

"We feel that it has been of real practical good and will result in better work on the local country field. Preachers like teachers need to get the summer school point of view now and then. The great university with its 4,500 summer students served as a constant reminder that we live in an age of education and progress. How can we be leaders of the religious thought of our parishes unless we are able to understand the ideas and ideals of educated men and women? At our last denominational conference the thought seemed to be in every man's heart that now we must go back on the field and do a larger work than ever before."



Rural Patriotism Finds Expression

The home missionary in the West writes frankly of his task:

"In this new country the great majority have come only to 'try it out.' Irrigation being new to many they have tired and moved on. Others take their places, but with the spirit of 'I don't know if I will stay here,' very few get into the active work of the church. The hope of the work is in the permanent settlement of good people who will realize their responsibility. And yet many people come here from the East, where they have been active in church work, but have no time for it in the stress of a new start."

"But the Gospel has the same old pull if faithfully preached, and down deep in every heart there is a feeling after God which the world does not satisfy. Hence our mission in the face of these obstacles. God pity this new west if the Church did not faithfully carry out its work. The East has more or less religious influence 'in the air' as it were, which is a restraining power, but out here in this new country, people suffer from an overdose of freedom and the church has to work doubly hard to make itself felt. This is some hard job, but I'm glad I'm here."

IN THE CHURCH BULLETIN

AT the tail end of the mimeographed bulletin of the Bergen, New York, Presbyterian Church is space for suggestions from the congregation on sermonette topics. And the inner pages are taken up with the selected response, in one case "Sunday Company," with the text "Martha was distracted about much serving," which the pastor assures us is a very real problem in the summer months in the country. Here is an excerpt:

Martha displayed a beautiful spirit of hospitality, but she had an over-sensitive conscience. Hospitality consisteth not in serving three kinds of meat and five kinds of vegetables. Hospitality is a spirit. And Jesus found as much enjoyment in sharing the humble meal as at the banquets of the Pharisees. The ideal guest has the spirit of Jesus. He is happier if the hostess doesn't "make a fuss over him." He is uncomfortable if he sees that he is causing inconvenience.

"One thing is needful," said Jesus. And that thing today is fellowship with Christ. Shall I be guilty of depriving someone of "that needful thing," which is to be found in church attendance on Sunday morning? Paul said, "If meat make my brother to offend, I will eat no meat." Why not follow his principle? "If Sunday visiting maketh my sister to be deprived of the one needful thing, I will do no Sunday visiting." However, Paul found he *could* eat meat without giving offence. And so can we visit and entertain on Sunday if we have Christ's spirit, and use common sense.

CHARLES H. DAYTON, *Minister*

MIXERS

ALL-DAY Community Day on first Sunday in month at Waverly, Colorado, with appropriate service and luncheon.

Fourth of July celebrated for the first time in many years

in North Bergen, New York, with gratifying success, for it was the farmers' busy season. A real community affair with many friends from town.

Children's Day in one country church in Tennessee: a pageant play with dinner on the grounds.

Mother's Day in Puget Sound: Mother's Day service in the evening, with a two-reel picture from the life of Abraham Lincoln entitled "My Mother:" a fine picture with a good message on the influence of a mother in the life of her boy.

In upper New York: The auto and the fact that several of our families, not church members, are conducting "little houses by the side of the road" (for the sale of light refreshments), have a bad effect on Sunday attendance in church and Sunday school.

Also in upper New York, at East Pembroke: the community and pastor are co-operating with the county in providing for a delegation of 200 Fresh Air children from New York in July.

A Texas church, one of whose members is in advertising service, has set up a large poster in the vacant lot adjoining the building; between this and the street a tennis court has been laid out. Thus they hope to advertise "not only our weekly progress, but also our fine robust young people."

THE TRANSIENT OPPORTUNITY

WHEN a road camp was set up eight miles from the Trout Lake Church in Washington, the minister conducted weekly evangelistic services there with gratifying results throughout the stay of the men. His vacation was thus spent in Road and Forest Service camps, while his elders conducted the home church gathering.

June 30. Church attendance last Sunday was eighty. I once read of a man who worked ten days in the harvest field without a bite of food and made a better hand than the men who were taking regular meals. It can't be

done, though. We can't starve our spirits through harvest and do good work for God....Remember the Community Fair as you thresh and bring in all kinds of crops....July 14. Church attendance for the Strangers' Service (Slogan "Wear your overalls") last Sunday was 100. Five threshing crews were represented.—*From Corwin, Kans., Bulletin.*

AN old religious journal states with solemnity: "A public speaker should never lose sight of the thread of his discourse. Like a busy needle, he should always have the thread in his eye."

TWO QUESTIONS ANSWERED

BEGINNING with July I expect to be a minister in the open country. There is a fine opportunity as the people in that section go to church—here they do not. And there is a good number of young people. Wheat, corn, fruit and milk make up the principal products from the farms. Now I want some points from you as you are an expert, how to

CONSIDER

The lilies of the field whose bloom is brief:—
We are as they;
Like them we fade away,
As doth a leaf.

Consider

The sparrows of the air of small account:
Our God doth view
Whether they fall or mount,—
He guards us too.

Consider

The lilies that do neither spin nor toil,
Yet are most fair:—
What profits all this care
And all this coil?

Consider

The birds that have no barn nor harvest-weeks;
God gives them food:—
Much more our Father seeks
To do us good.

CHRISTINA GEORGINA ROSSETTI

have the church get busy and serve the entire community. I shall open a penny bank at once among the children and arrange for special meetings for talks by experts on wheat, corn, etc."

New Jersey

I AM much pleased to know that you are going into a real country work. I presume that you cannot begin your work there with a declaration of a radical program, but must first possess yourself of the situation by quiet and conservative ministry to the church on the usual lines. It would not be wise to announce a Country Life Program or a Community Program as something they have not yet been accustomed to do.

On the other hand I think a man ought early to make known that he is the friend of all the people in the community and that he is to work for them regardless of denomination and regardless of their membership or non-membership in his church, being shepherd to them, all alike.

Would it not be well in the course of the coming year to identify yourself with every interest that is stirring in the community along the five lines of work: religion, health, recreation, education and agriculture? In each of these there is probably some agent at work. In the last there is a County Agent of Agriculture. In education there is a County Superintendent of Education. I think some ministers overlook the activities of these agents and regard them as alien to themselves. On the contrary I think a community pastor ought to identify himself with every one of at least these five kindred interests and make himself their local friend and representative so far as their need is.

Then I would study the community with a view to its present and future. It is valuable I find to make a formal systematic investigation in order to preach out your whole mind upon the problem. Then you can decide whether to act in a program of activity which will, without talking much, do a great deal. My understanding of farmers is that they don't like to have their welfare planned or plans announced, but they do like particular and concrete deeds and are greatly pleased if these deeds work into a constructive program for the whole community. In other words it is not wise to announce a big all-round program, but it is wise to have it in your mind and make every particular stroke tell. For instance some time in the coming year it might be well to advance one interest by a public meeting devoted to it, as for instance public health work, if that interest is not promoted.

W.

TRANSIENT PREACHERS

"1. Does the preacher in the rural field remain longer on one field than the minister in the city or town?

2. What do you consider the reason for rural ministers leaving their fields of service so often:—is it their education, their program, the size of their library?

3. What is in your judgment a possible solution to this problem as far as the rural minister is concerned?

4. Does the length of the pastorate vary in different sections of the country?

I would appreciate very much your reply to these questions."

Homedale, Idaho

I AM interested very much in your questions concerning transient preachers. I would reply as follows:

1. The preacher in the rural field remains in general for a shorter period than the minister does in city or town. It is quite common for ministers in the country and village all over the United States to change at the end of each year. There are some who remain for a longer period, but the

nearer the church is to the farmer the shorter is the average term of pastorate.

2. The reasons for ministers leaving their fields of service in the country, that is, in the open country and village, is, first, the transient character of the country population, which leaves too small a nucleus for permanent work. Country people have not yet idealized a permanence of residence. The American farmer is bent on making money even more than making a home. He is also dependent upon economic changes which are unfavorable to permanence. These conditions cause him to idealize change and he expects his minister to go by the end of the year. Only slowly are churches in the open country learning to keep their ministers, seeing gains in permanence.

Ministers are ambitious. To them even more than to farmers the big town and the city are ideal places of work. Therefore, too often they look upon the country church or village church as mere places of temporary service.

Another reason is that in proportion to the population the country place has too many preachers, leaving to each man only a part of a job. The ministers want to work hard and therefore they think of the bigger place.

3. Your fourth question belongs next in order. The answer is that the length of pastorate does vary in different parts of the country. In the Eastern and the Southern States, which were colonies of Europe for two hundred years before the dwellers began to move across the Appalachian ranges into the Mississippi Valley the pastorate is quite long even in the country. In the states from Ohio west and south the country pastorate is short. The reason is that in the latter states west of the Ohio and Mississippi Rivers the American experience has prevailed. This experience is evangelistic. It involves change. The minister is expected to cover a wide range. He is expected to be a preacher, not a pastor. East of Ohio he is expected to be a pastor, though the influence of the Mississippi Valley experience is extending eastward.

4. Now your third question, as to the "possible solution to this problem as far as the rural minister is concerned." By this I understand you to mean—what can the rural minister himself do to solve the problem? He can find a parish in the country which wants him and devote himself to them on a community program, making all their interests his own, and above all making himself a prophet of the spiritual life, a minister of Jesus Christ. He can live among them without thought of change and without regard to what they at first can pay him. He ought not to consider change until he has been with them five years and they ought not to think of the necessity of change until he has been there ten years. For this purpose he had better select an adequately organized community with good economic system whether the farmers prosper in a reasonable degree. Then he should cast in his lot with them, teach permanence of residence, concern himself with soil and production, concern himself with soundness of their economic life, with their recreational and social life, in the way of education, and above all the supremacy of Jesus Christ as head in the community.

It is well for a country minister to write for the public press. He should seek opportunity to speak and to make known the needs of the church in the country. He should also study the developing problem of country life in America, the knowledge of which is only partly possessed by any one. If he will do these things I think he will bring to himself the permanence and happiness of a country pastorate. It is only by one man doing a thing right that the thing is accomplished. This is how Matthew B. McNutt won a reputation nation-wide. He did exactly what I have said in his parish at DuPage, Illinois.

W.

"Consecrated Common Sense"

Rev. Roy B. Guild, Secretary of the Commission on Councils of Churches of the Federal Council of Churches of Christ in America, writes as follows of a new volume telling of practical success in the country church:

"I put the volume 'Churches of Distinction' into my grip because I was interested in the title. After I began reading the stories (they are not survey reports) I kept on reading to the end because of the contents. These stories are not about the unusual and the almost unattainable, but about commonplace problems that have been solved by consecrated common sense. The variety in the types of churches selected adds to the value of the book as does the fact that they are located in different parts of the country. These stories suggest that so far as churches are concerned Service and Success are vitally related. This book will bring inspiration as well as suggestion to many."

READ

"Churches of Distinction in Town and Country"—\$1.50 net
and its companion volume

"Tested Methods in Town and Country Churches"—\$1.25 net
By Edmund deS. Brunner

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